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THE MISSIONARY HERALD

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ALL recent letters from Micronesia speak of the joy and gratitude of the people in connection with the new vessel which is doing such good work among the islands. After her tour in the new vessel through the Mortlock group, Miss Elizabeth Baldwin wrote on returning to Ruk: "We thank you all for the *Morning Star*, and trust that the hearts of God's people at home may be touched to give freely for her support. The people here are greatly delighted with her speed and accommodations, and who can measure her influence for good as she goes among them, helping them in their times of difficulty, temptation, and discouragement, and instructing them in ways of the Lord. The result cannot be expressed in any series of statistics, however carefully prepared. She is the missionary's right hand, his faithful helpmeet, without whose assistance his work is necessarily cramped and limited, but whose aid, under the blessing of God, brings him constant opportunities for enlargement and development along all lines."

ARRANGEMENTS are being perfected for the Annual Meeting of the Board at Seattle, Wash., September 14-18. This, it will be seen, is nearly a month earlier in the year than the usual date of the Board's meetings. This change is made to meet special conditions on the Pacific coast; and it is also believed that pastors and others in the East and in the Interior can make arrangements for a lengthened trip and for a longer absence than usual by postponing their vacations somewhat, and yet bringing this absence before settling down for the work of the fall and winter. It is hoped that a great many who have been anticipating at some time a trip across the continent will make this the occasion for visiting the Northwest. A most cordial offer of hospitality is given by the people of Seattle, not only to the persons usually invited, but to all Congregational ministers, with one member from each church. The fares will be placed at an unusually low rate. It is hoped that a special train can be arranged to start from Boston on Friday, September 8, gathering in friends along the way, reaching Minneapolis to spend the following Sabbath, and arriving at Seattle on Thursday morning, September 14. Details as to the arrangements will be in charge of John G. Hosmer, Business Agent of the Board, who may be addressed at 14 Beacon Street, and who will respond to all requests for information.

GIFTS for the relief of the desolated villages of Bulgaria and Macedonia, received from Great Britain and America, have been administered by missionaries of our Board, who have found it a very heavy task. Mr. Marsh, of Philippopolis, writes of the conditions which have made their task specially difficult — the severe cold, an unprecedented depth of snow, such as has not been seen in the mountain region for ten or fifteen years, and the blocking of the roads for weeks. No grain was raised last year in some of the districts, yet these difficulties were all overcome. Mr. Marsh writes: "I distributed from four centers about six thousand kilograms of grain; I also prepared a large quantity of seed corn, beans, millet, lentils, etc. I gave to about 2,300 families in forty-five villages, of which eight were Moslem." Mr. Marsh reports that both the civil and military authorities have been very kind, and the respect and confidence of the government have been gained, also the people have manifested their gratitude in many ways. Reports of violent outbreaks are coming from many villages of Macedonia and Bulgaria. Greeks and Turks and Bulgarians come into collision, and many lives are lost, much property stolen or destroyed. In one place a monastery was burned. These are troublous times indeed, but "the Word of God is not bound," and our missionaries keep at their work and find much to encourage them.

AN interesting incident is reported from Honolulu of the unveiling, on April 19, of a memorial tablet on the grounds of Oahu College, bearing the following inscription: "On this spot stood the home of Rev. Hiram Bingham, who gave this broad estate to the cause of Christian education." The memorial consists of a large boulder, found on the place, upon the face of which has been inserted this bronze tablet. The site has been identified as the exact spot of Mr. Bingham's home, and the unveiling of the tablet occurred on the eighty-fifth anniversary of the landing of Mr. Bingham and Asa Thurston at Honolulu. It was a notable company that assembled on this interesting occasion, including the president of Oahu College, Dr. Hiram Bingham, 2d, Mrs. Titus Coan, Judge Dole, Hon. Peter C. Jones, Dr. Sereno E. Bishop, Lorrin C. Thurston, Esq., and others. Very interesting addresses were made by Rev. Orramel H. Gulick, Lorrin C. Thurston, Hon. Peter C. Jones, and Dr. Bingham. The energy and devotion of these first missionaries were duly recognized, and the story of the transformation which has taken place on those islands within the eighty-five years since these pioneers landed was most effectively told.

AFTER years of successful work in establishing a hospital at Marsovan, Western Turkey, which has attracted great attention and rendered to missionaries and natives most valuable service, Dr. Thomas S. Carrington has desired to remove to Constantinople to open there a work similar to that done at Marsovan. He reports that there is great need at the capital of a training school for nurses, as well as a hospital which shall be open to all sufferers of whatever race,

Relief Work in Bulgaria

Hiram Bingham, Sr.

Medical Work in Constantinople

and he believes that no form of labor could be made more effective as a missionary agency than this.* The American Board has no funds to devote to a new enterprise, however promising, but it has agreed to transfer Dr. Carrington to Constantinople and maintain him there for a brief period while he is getting established, the expectation being that friends of the enterprise and of Dr. Carrington will provide, without trenching upon gifts to the Board, whatever may be needed to carry on the work. The plan is to commence in a modest way with a few beds in a private house near the American College for Girls. It is believed that in a short time a work can be developed which will be practically self-supporting, and will be a powerful factor in efforts to evangelize the Turkish empire. The Prudential Committee has all confidence in Dr. Carrington and heartily commends his enterprise, which, though it cannot be supported directly by the Board, will be a valuable auxiliary.

ONE of the marvelous truths revealed by Christ and his apostles is the fact that the ear of our Father in heaven is always open to the requests of his children. He is never too weary to listen to their prayers. What a contrast to the ideas many entertain! A Hindu woman who presided over the shrine in the house, ringing the bell to awaken the god at stated times, was asked, in a certain experience through which she was passing, why she did not pray to her god then. "I cannot ring now," she said, "he will be sleeping." "Yes," added her father, "the god will be angry if we wake him up so often."

THE name of no living missionary is more honored in Japan than that of James C. Hepburn, M.D., LL.D., who was one of the first three missionaries to enter Japan in 1859, when that empire was first opened to Protestant missionaries. He was born on March 13, 1815. The ninetieth anniversary of his birth was celebrated at his present home in East Orange, N. J., with appropriate services. Dr. Hepburn went to Singapore in 1840 to labor among the Chinese, and when the five treaty ports of China were opened he went with his wife to Amoy. On the opening of Japan by Commodore Perry, Dr. Hepburn responded to the call for missionaries, and most constantly and efficiently has he labored in that empire until a few years since, when the health of Mrs. Hepburn compelled them to return to the United States. Dr. Hepburn's medical services first gave him a hold upon the Japanese, but the two works which will be his lasting monument are the Anglo-Japanese dictionary and the translation of the Bible into Japanese, in which he had a conspicuous part. He won the confidence of the diplomats of foreign countries residing in Japan, and also of eminent Japanese, Marquis Ito and General Oyama being named among his special friends. Though unordained, he was accustomed to preach regularly, and he ministered in all ways to those whose confidence he had won. When Dr. and Mrs. Hepburn returned to the United States they were recipients of testimonials from all quarters as to the value of their services and the universal esteem in which they were held. The *Japan Gazette* said at that time, "We may rest quite assured that it was

Praying Always
**Dr. Hepburn,
of Japan**

the daily lives of Dr. Hepburn and his fellow-workers in the early days which moved Japan first to tolerate and then to welcome missionaries to these shores, and it is to the missionaries that Japan owes the greater part of her present advancement." We join in hearty congratulations to this veteran missionary and his wife, who have wrought so efficiently and so long, and who have been permitted to see in such a marvelous way the results of their labors. It is an interesting fact that on his ninetieth birthday the Japanese minister at Washington telegraphed Dr. Hepburn that His Majesty the Emperor had conferred upon him, in recognition of his valuable service to Japan, a decoration of the Imperial Order of the Rising Sun.

It is not to be wondered at that Armenians have in large numbers fled from their homes in Turkey, and have taken refuge in the free land of which they have learned so much through the messengers of the gospel sent to evangelize them. Both because of what they have learned and what they have suffered they have sought a better country. Of course, this emigration has been greatly to the detriment of the missionary work begun among the Armenians in Turkey. On the other hand, those who have established themselves in the United States are proving to be good citizens, forming a worthy class in the community. On a recent Sabbath in Boston, not less than three hundred Armenians greeted the Rev. Dr. Robert Chambers, of Bardezag, as he spoke to them about the missionary work in their native land. This company responded cordially to the suggestion of one of their own number that they should contribute for the support of some of the orphans whose education was being superintended by our missionaries; and pledges of \$100 were made at that gathering. Two or three years since, the graduates of Euphrates College erected a monument at Newton, Mass., over the grave of Dr. Crosby H. Wheeler, who was the founder and president of that college; and more recently the Armenians of Boston and vicinity have erected a monument at Lexington, Mass., commemorating the devoted service of Rev. Dr. Cyrus Hamlin to their people as missionary and as founder of Robert College. These are very pleasant tokens of the gratitude of the people to whom the missionaries of the American Board have carried the message of the gospel.

MR. CURRIE, of Chisamba, West Africa, reports that after the observance of the Week of Prayer at their station he went with a number of Christian young men to their principal outstation, Ciyuka, for a week of special meetings. While Mr. Currie remained at Ciyuka for the afternoon and evening meetings, no less than nine pairs of these young men went on each morning for six days, and generally before daylight, to preach in the villages roundabout. In this way they reached 2,191 people. It is no wonder that the afternoon and evening services were crowded, and that excellent results followed. Eight persons were added as probationers, and many others are asking to be received. How many churches in America would send out eighteen of their young men, on each morning of the week, to carry the message of the gospel to those whom they could reach?

THE first new missionary sent out by the Board in 1905 is Miss Nellie J.

Arnott, who sailed from

Recruit for Africa Boston April 25, in company with Rev. and

Mrs. William H. Sanders, who were returning to the West Central African

Mission. Miss Arnott was born in Minneapolis, but her parents have since

resided in Iowa. Her studies were pursued in Nashua, Io., and in the Bible

Institute at Chicago. She has taught in connection with the schools of the

American Missionary Association for five years—two years at Savannah, Ga.,

and three years at Meridian, Miss. In one of these schools she was an asso-

ciate of Miss Stimpson, now of Kamundongo, West Africa, and the two

have long desired to work together under the American Board. This reënforcement for the West Central African Mission has been greatly needed, and Miss Arnott carries out a long cherished wish to enter upon mission work in Africa.



MISS NELLIE J. ARNOTT

ASIDE from Mr. and Mrs. Sanders, mentioned above, a number of missionaries who have been on furlough in the United States are now returning to their several fields of labor. Rev. Dr. and Mrs.

Missionaries Returning George F. Herrick have gone back to Constantinople, where Dr. Herrick will resume his work in connection

with the Publication Department. President and Mrs. Charles C. Tracy are returning to Marsovan to take up their work in connection with Anatolia

College, and with them sails Miss Mary L. Daniels to resume her connection with the Female Department of Euphrates College at Harpoot, Eastern

Turkey. Rev. Dr. and Mrs. Robert Chambers return to Bardezag to take charge of the educational as well as the evangelistic work at that station;

and Rev. Hervey C. Hazen rejoins the Madura Mission, leaving Mrs. Hazen for a while longer in this country.

WE do not wonder that many of our missionaries find it difficult to understand why they cannot receive the comparatively small amount of money needed to enable them to enter upon some of the most

Shall He Stop? promising enterprises in the midst of which they are placed.

They say, and we think they say truly, that if the people at home could see these things as they see them the funds would be forthcoming.

Why are not these things understood? Our missionaries state them plainly, and we are continually presenting their requests to the churches at home.

Here is one among many other urgent needs presented by Mr. Jeffery of our

Madura Mission: "I need at once 500 rupees (\$166) for putting five Christian workers into new villages. Already this year I have had 150 accessions in five different villages. The people are coming by groups and by villages. What shall I do to hold and develop them, unless some one rises up and sends me the 'specials'? I have closed up eight or ten very useful schools for Hindu boys since I came to Dindigul, simply for lack of funds to work these schools and the villages newly received. Shall I now stop receiving villages?" Questions like these are coming from others beside Mr. Jeffery. What answer shall we give them?

In February and March last the prospect of a famine in the Madura district was very serious. Mr. Jeffery, of Dindigul, reported that the want was already so great that some people were digging up ant
Famine in Southern India and rat holes, seeking the grain stored therein. Others were gathering the seeds of weeds to grind into flour. It was felt that unless rain came soon the suffering would be intense. At a later date Mr. Jeffery reports that a good shower had fallen, and they were hoping for such a change in conditions that some kind of a harvest might be secured.

It is often asserted, and probably more frequently believed, that the converts in mission fields are controlled by some form of selfishness in entering upon and remaining in Christian service. It is not to
Unselfish Service be supposed that converts from heathenism rise immediately to a higher plane of Christian living than that on which Christians in civilized lands walk, but it is true in all fields in which our missionaries labor that they find self-denying and consecrated men who labor with great self-sacrifice in behalf of the gospel which they have received. Mr. Beard, of Foochow, writes of one valuable native laborer who receives only about half the salary obtained by his classmates, who are in the Customs service or in business. This same young man recently acted as an interpreter for an English evangelist in Foochow, and he did this work so well that a gentleman sent him ten dollars as a gift, with an expression of his great appreciation of his services. The young Chinese replied, thanking the donor for the kind words and for the gift, and he added: "You may be interested to know how I used the money. I gave it to Mr.—— (the evangelist), because I thought he needed it more than I did."

In many parts of the world marvelous changes have occurred within the last two decades, but we doubt if one more marvelous can be named than
In Twenty Years that which has occurred in the heart of Africa, in the kingdom of Uganda. Twenty years ago today there were only three missionaries in that country, and there were but eighty-seven baptized native Baganda. Bishop Hannington had not then started upon his inland journey, upon which he was to become a martyr. But according to the *Church Missionary Intelligencer* the present statistics show that there are now eighty-eight missionaries and nearly 44,000 baptized Christians and over 2,500 native evangelists and teachers, thirty-two of them ordained.

THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

"First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world." Rom. 1: 8

WE place a verse of Scripture at the head of this department each month as a sort of anchor in this work. The task of winning the world to Christ is so hard, the distractions of minor matters so constant, and the danger of dropping into business routine so imminent that we need to fall back again and again upon the Scriptural basis of the undertaking. The thought we present this month is the advertising of our faith throughout the world by means of foreign missionary work. By faith here St. Paul means the quality of faith. The fact of faith in the church of Rome was taken for granted. That their faith was of such a nature as to provoke world-wide commendation was something the apostle felt profoundly thankful for. He could not speak thus of some of the churches to which he wrote. Do all of our churches today deserve this word? Take your own church, for example. Is it the *first* thing to be remarked in your case — "that your faith is proclaimed throughout the world" — or is your faith a parochial affair? The attention which a church gives to foreign missions is a sure test of the quality of its faith. In proportion as our churches are interested in this work and contribute generously to it, the people far away will estimate our faith as large or small. Let us see what account we gave of our faith the past month.

Thirty Days of Giving

The number of givers certainly has not diminished, and the amount is encouraging as compared with last year. We have made a gain of \$6,203.63. If the year 1904 had been an ideal one the comparison would be highly gratifying, but even as it is we are thankful for this degree of encouragement. Since it is more blessed to give than to receive, our benefactors always have the better part in this business, but we must express the joy that is also ours as these gifts come in from day to day. Thirteen letters were opened in succession, containing donations of one dollar or two dollars, and each with some word of Christian cheer: "May God bless you in this work," "Would that we could send you a much larger amount," "We are thankful for the good news which comes from abroad," etc.

Then came several letters on matters in controversy, and while reading them our feelings are decidedly mixed. Then a letter from the pastor of Broadway Tabernacle Church, New York, stating that now they are established in their beautiful new church they want to support at least four missionaries on the foreign field. Our feelings rise to the highest notch under such stimulus, and there they have stayed ever since, because the last days of the month were the most encouraging of all. Yes, upon further consideration we certainly can write to the Congregational churches, just as Paul did to the church of Rome, "First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world."

Our genial Treasurer stands in the door with the tabulated statement for the month. If all who read it knew how he has watched these figures grow, and studied them, and tried to forecast the future, they would do their utmost, by church collections and private gifts, to make the future secure. We must not neglect to mention that check for \$5,000 which came on the last day of the month previous from a friend in California, and which saved the month from a deficit. There was great rejoicing in these Rooms. What a perfect delight it must be to be able to make out a check for the American Board in four figures! The accounting is as follows:—

	April, 1904	April, 1905
Donations	\$51,069.79	\$51,920.86
Legacies	15,302.01	20,565.92
	<hr/> \$66,371.80	<hr/> \$72,486.78
	8 mos., 1904	8 mos., 1905
Donations	\$344,093.77	\$341,795.90
Legacies	64,626.05	66,328.00
	<hr/> \$408,719.82	<hr/> \$408,123.90

Decrease in donations for eight months, \$2,297.87; increase in legacies, \$1,701.95; total decrease, \$595.92.

The Envelope Series

Great has been the success of the new issue. Nearly three thousand subscriptions have been received already. Yet we are far from satisfied. Remember that this is a quarterly containing unusually interesting material of permanent value, a little pamphlet which you can slip into your pocket and read on the cars, which is printed in good large type. Remember also that, under the government rules, for every subscription of ten cents which we receive we can send a free copy to some one else—some person carefully selected by us, who needs just this kind of literature. The quarterly, of course, is not in any sense a substitute for our regular organ, the *Missionary Herald*, but surely every reader of the *Herald* will want to help us by taking the Envelope Series. Here are a few opinions we have culled from a flood of good words on the subject:—

A Wisconsin friend writes, "I value these quarterlies very highly, the only drawback being that they make me long, oh, so earnestly, for means to supply the various needs depicted so clearly."

A man in Ohio remarks, "It is just the thing to help us busy pastors in our efforts to give our people something new from the field, and that from the most reliable sources."

A Connecticut friend says: "The April number is without question the strongest missionary pamphlet I have ever seen. It is bound to do a great deal of good."

A gentleman and his wife, connected with the Episcopal Church, have sent us at different times \$200. They say their own denomination makes a heavy demand upon them, but they have become so interested in this little quarterly that they cannot forego the pleasure of contributing also to "the old Board which is the mother of them all."

A good many pastors have ordered seventy-five or one hundred extra copies of the April issue, and as long as the supply holds out we shall be glad to fill such orders. If money can be sent for them so much the better, but we are glad to furnish them free where we know they will be used judiciously.

Activity in the Interior District

Some interesting campaign work has been going on in the Interior District. Beginning with Minneapolis, Rev. J. K. Browne, of Harpoot, filled a series of engagements stretching through southeastern Minnesota and across Wisconsin to the churches of the Winnebago Association. Here he was joined by Secretary Hitchcock in a visitation of nearly all the churches of the association. From there both the District Secretary and Mr. Browne went over into Michigan and completed a three weeks' campaign which had been begun by Rev. George D. Wilder, of China, under the direction of Rev. Frank H. Foster, D.D., of Olivet, assisted by a number of the pastors.

At the urgent request of the District Secretary and the Coöperating Committee in Chicago, Rev. J. K. Browne, returned missionary from Harpoot, has been specially appointed for the present to assist in field work in that district. He will be warmly welcomed among the churches.

The State Associations of Illinois and Iowa, mindful of the breadth of work represented by the American Board, have each given a whole evening upon their programs to foreign missions. In the Illinois meeting at Ottawa the evening was occupied by Hon. T. C. MacMillan, chairman of the Co-operating Committee, who presided, Mr. H. W. Hicks, of Boston, Rev. J. K. Browne, of Harpoot, and District Secretary Hitchcock, of Chicago. A similar program was carried out on Wednesday evening at the Iowa Convention in Sioux City.

Aside from these engagements, Mr. Hicks addressed the State Association of Kansas and met numerous other engagements in the Western States.

Rev. and Mrs. F. W. Bates, of East Africa, have been visiting various churches and Endeavor Societies in Nebraska; and Rev. George D. Wilder, since the Michigan campaign, has been filling engagements in South Dakota.

Some Things a Local or State Committee of the American Board Can Do

In response to numerous inquiries, Secretary Hitchcock, of Chicago, has prepared the following outline. While intended to be simply suggestive, the methods here noted are actually being tried with success.

1. Such a committee can send an occasional friendly but urgent reminder to the churches of the state or locality. These communications, while taking note of local conditions so far as possible, should doubtless be suited to at least three classes of churches: those which are doing well; those which have done nothing during the year; those which in the judgment of the committee have done less than would be reasonably expected. Lists of contributing and noncontributing churches up to a given date may always be obtained from the office of the Board. Earnest and repeated efforts should be made to secure regular contributions from every church according to its ability.

2. The members of a local committee can to some extent plan for a visitation of the churches, dividing up the work among themselves, or calling in the aid of the District Secretary or a returned missionary when one is available.

3. Sometimes a field campaign can be planned to advantage among a series or group of churches.

4. The holding of rallies or conferences of men in large centers has proved to be a very effective means of arousing interest. Such conferences have been held in the East and in Cleveland, Chicago, Beloit, Minneapolis, Kansas City, and elsewhere.

5. An important service is that of enlisting individuals of means and influence in the work of the American Board, and the names of such persons can always be reported with propriety to the District or Home office. Among these individuals there may be some who are contemplating making their wills.

6. It has been considered one of the important duties of a District Secretary to secure, through correspondence with program committees, some favorable representation of the American Board at the meetings of state and local associations or conferences. The coöperation of the local committees of the Board in this matter will always be most heartily welcomed.

7. Inquiries, suggestions, or reports relating to all matters affecting the interests of the American Board within the district will always be appreciated at the District or Home office.

NOTE. — In New England and the Middle States, where the churches are much nearer together, there is often more than one committee within a state; hence the adoption of the term "local" as applied to such committees. In the Interior District, where, with the single exception of Illinois, there is only one committee to a state, the local committee becomes practically a state committee. For simplicity, however, the term "local" has been chosen by the Prudential Committee to designate all these smaller committees.

Star Churches

Four churches in New England are worthy of special notice. Mt. Vernon Church of Boston contributed during the year 1904 \$1,895 to the American Board and \$7,331 to the Woman's Board, making a total of \$9,226. Rev. Albert Parker Fitch is the pastor.

Close alongside of this should be placed the Second Church of New London, which sent to the American Board in 1904 \$8,278, and to the Woman's Board \$918, making the magnificent total of \$9,196. Rev. James W. Bixler is the pastor.

The Eliot Church, Newton, contributed during the year 1904 the sum of \$8,042. This included \$1,158 to the Woman's Board. Rev. William H. Davis, D.D., pastor.

The church at Whitinsville, Mass., of which Rev. John R. Thurston has been pastor for many years, contributed \$7,527, including \$1,014 for the Woman's Board.

The Opening of Beira

THE cut below is an excellent representation of the port of Beira in East Africa, which is now to be occupied as a mission station of the American



PORT OF BEIRA, EAST AFRICA
(The Busti River enters the Bay beyond the point of land at left of picture)

Board, the funds having been specially provided as a memorial of Mrs. Ruth Tracy Strong, the enterprise to bear her name. It was from Beira that, after preliminary explorations, the East Central African Mission as now constituted

started for the interior, moving up the banks of the Busi River some 240 miles, until they reached the highlands at Mt. Silinda. This is the natural approach from the coast to the interior of this part of Africa. Beira is a sand bank, and would never have been chosen as a site for a town were it not that the bay on which it lies affords the only good harbor along that coast, and that this spit of sand is the only point habitable by white men. It is practically an island near the mouth of the Pungwe River, the main land being very low and marshy. The Busi River enters into the bay some seven or eight miles from the town. The territory belongs to Portugal, this special district bearing the name of Mozambique. The town is new, and even its name does not appear on maps that are a dozen or fifteen years old.

Since the mission in Gazaland was opened, a railway has been built across the Portuguese colony from the mouth of the Pungwe, 222 miles, to the borders of Rhodesia, whence it is continued through Rhodesia to Bulawayo, and so is brought into connection with the whole South African system of railways.

During the Boer War the port assumed great importance because of the transit of supplies into Rhodesia, and the town had a sudden growth, which has materially lessened since peace was restored. The latest reports of the commerce of Beira make the value of imports a little less than two million dollars and the exports a little over one million dollars, with about two millions more entering for transit. Three or four years ago Beira was said to have a population of about 4,500, of whom 1,500 were whites; but the white population, at least, and probably the native population also, has decreased much of late. Still there is a large number of natives from all sections of South Africa who can be reached from and at this point, and they furnish a very important field for Christian work. Though not Zulus, they understand the Zulu language. Some twenty-five miles from the mouth of the Busi River is Malata, a flourishing Portuguese factory, and from this point nearly to Mt. Silinda the district bears the name of "The Lowlands." There is in these lowlands a native population which can easily be reached from Beira by the aid of native helpers.

Rev. Mr. Bunker, having now been released from the supervision of the mission schools in Natal, has left to begin this work at Beira, and on April 1 he was at Lorenzo Marques, and was to proceed by the next steamer to Beira. He realizes well, as do those who stand behind him, that this is a difficult enterprise, not devoid of peril, but it is an undertaking in which his heart is earnestly enlisted. His progress will be watched with intense interest by a multitude of friends in Africa as well as in the home land. The work will require time and patience. May it have full support in the earnest prayers of all the friends of Africa!

What We Have in Shansi, China

By Rev. Paul L. Corbin, of Tai-ku

WE have a province with an area of 56,000 square miles, exactly the size of Illinois. We have a province with a population of 14,000,000. Add to the present population of the great "Prairie State" the people of all New England; again add to these the people of the great states of Texas and Colorado; these millions, scattered over an expanse of mountain and plateau having much the same general form as Illinois, represent Shansi.

We have the richest of the eighteen provinces of China, richest both in agricultural and in mineral products. The fertile *loess* plains and plateaus lend themselves freely to Chinese methods of agriculture, and abundantly reward the husbandman. Under the mountains are rich veins of the more useful minerals. Baron Richthofen, a German expert, has declared that under the hills of North China is a supply of coal sufficient to last the world for 2,000 years at the present rate of consumption. Already a British syndicate has built a railway that is tapping the coal fields on the southern border of the province. A Russo-Chinese syndicate is at present building a railway into the very heart of the province.

We have a province cursed with two great sins, opium smoking and the lust of money. The prevalence of the opium smoking habit has made the province notorious, and her fair fields have been despoiled of more useful crops to grow the hateful poppy. So widely has the other sin inoculated the people, that the bankers of all North China are Shansi men. These two curses, however, have been and may yet be used of God to bring blessing to the province, and in the following ways:—

First, the opening of opium refuges under the supervision of medical missionaries and skilled assistants affords an avenue of approach with the gospel to many souls, and at a time when they are peculiarly susceptible.

Second, the very fact that the men of the province are thrifty, that they are able to make money, and that the province has wealth, projects the hope that perhaps here first of all in the empire may be fulfilled that ideal of the missionary, a self-supporting and self-propagating native church.

We have two centers of work in the province, in the cities of Tai-ku and Fen-cho-fu. The former is a city of 20,000 people in the midst of a district with 400 towns and villages, with a population of 90,000. Fen-cho-fu is a city of 50,000 people, and the district surrounding it has 380,000 people, making a population of 540,000 for whom we are directly responsible.

We have one missionary who is both an ordained man and physician, with his wife, one physician and his wife, one ordained man and his wife, and one single woman, seven in all. Of these seven, five have but recently reached the field, and have not yet a working command of the language. In 1899 we had in the two stations five ordained men with their wives, two physicians with their wives, and two single women, a total of sixteen persons. Ten of these missionaries were massacred in 1900, one physician was forced

to leave the field because of a bereavement, and two widows, though anxious to return, cannot do so because of ill health and responsibility for their young children. It is manifestly impossible that seven persons should carry the work that filled the hands of sixteen.

We have the graves of seventy-five native Christians and six foreigners (including children) in Tai-ku, silent reminders of Boxer fury. We have the graves of ten foreigners (including children) in Fen-cho-fu. No native Christians were murdered there.

We have seventy-nine persons received on probation and seventeen baptized in Tai-ku since 1900. We have thirty-three probationers and twelve baptized in Fen-cho-fu since 1900. Twenty-five Christians were spared the insensate cruelty of the Boxers in Tai-ku and 100 in Fen-cho-fu. We have four schools in the Tai-ku district, none in Fen-cho-fu. We have four native helpers in Tai-ku and one in Fen-cho-fu. In addition, there are four laymen in Fen-cho-fu who give much of their time without pay. We have three opium refuges in Tai-ku and four in Fen-cho-fu. We have one dispensary with a physician in charge at Tai-ku — none at Fen-cho-fu.

We have everywhere an opportunity, limited only by the physical strength of the workers.

What Do We Need in Shansi? Many things, among them a college, a trained single woman to enter upon work among women and children; one thoroughly trained physician for Fen-cho-fu; at least four ordained men of the stamp of those who gladly gave up their lives for Christ and for the people of this province in 1900.

Come over into Shansi and help us!



Changes in Marsovan, Western Turkey

By Miss Mary P. Wright

AFTER an absence of fourteen years from this mission station I find on my return some changes which are interesting. If I refer here to those which are chiefly external, it is because spiritual results have been chronicled year by year, and also because these visible marks of progress are the result of the better moral and religious influences which have been brought about by the reception of the gospel.

The first thing which strikes the eye is the improved mission compound, which has been enlarged to give room for new buildings for the girls' boarding school, the hospital and dispensary, the orphanage, shops for shoe making and carpentry, and the bathhouse, where every week each of the five hundred persons on our premises has a Turkish bath. The last is greatly appreciated in a land where it is considered impossible to have a full bath at home.

There was no room on our old grounds for the nine gardens that make now some guests exclaim, with Oriental fervor, "Why! this is heaven," as

they enter our gate from the city and notice the purer air and the sound of running water.

The hospital, with all its opportunities for healing body and soul, is an invaluable addition to our work. To reach another hospital one must travel six days either southward or westward, while towards the north and the east there is no other within the limits of the empire.

The college dining room has its improvements. English is used at the table and on the compound generally, except in the shops, the hospital, and the orphanages. The English service Sunday evenings is new, and the singing of the students has improved wonderfully. Few men in America give sermons more thoughtful or more eloquent than Mr. Xenides, Greek professor in the Theological Seminary, who shares with the missionaries in conducting these services. The seminary library has hardly kept pace with the general growth and advancement. An Armenian from Constantinople recently referred to it in the *Avedaper* as insufficient, and the missionaries keenly felt the truth of the criticism.

The increase in the number of professors and teachers, French, Greek, Armenian and German, as well as American, with their wives, gives us a delightful social circle, in manners, dress, and appearance just what one would expect from college and seminary professors and teachers anywhere. They gather occasionally for prayer and conference, or for social purposes in each other's homes, and once in two months as an Archaeological Club. In a land like this, where old Roman milestones may be found on almost any road, and where Greek tear bottles and coins of Nero or of Alexander the Great may come out of almost any mound or cellar, there is abundant opportunity for original work, and the club is enthusiastic. The Teachers' Association is new. It meets every three months, and is abreast with the times in having addresses from women as well as from men.

Outside the mission compound some progress may be seen. At the recent eclipse of the moon we did not hear the old-time din of drums, revolvers, copper kettles, and human voices which used to be raised "to drive away the dragon that was swallowing the moon." A few revolver shots and a few extra calls to prayer from the minarets were all that we noticed. The government has lately begun free, compulsory vaccination, and has established a fine hospital in Constantinople, where those bitten by mad dogs are treated according to the Pasteur method.

In the city, as in other large towns, the homes of those called rich are furnished with chairs, tables, bedsteads, pictures, often with cottage organs, and occasionally with pianos. This is very different from times I remember, when rugs, cushions, and brasiers furnished the only opportunity for display in house furniture.

Some ready-made clothing for women is brought from the seacoast, so that sheet and shawl are not now the only head covering for women. Still one cannot go ten minutes on any road leading out of the city without meeting such figures as those shown in the accompanying photo-engraving of one of our orphan boys with his mother. That mouth wrap is worn for modesty's

sake. Whoever wears it retains the tradition that a woman should not speak above a whisper in the presence of any man.

In villages in the interior the custom still holds that Armenian women, excepting the Protestants, who always have more liberty, must wear the mouth wrap day and night all their lives, and must not raise the voice above a whisper in addressing any man, even husband or father, until they have



AN ORPHAN AT MARSOVAN, WITH HIS MOTHER

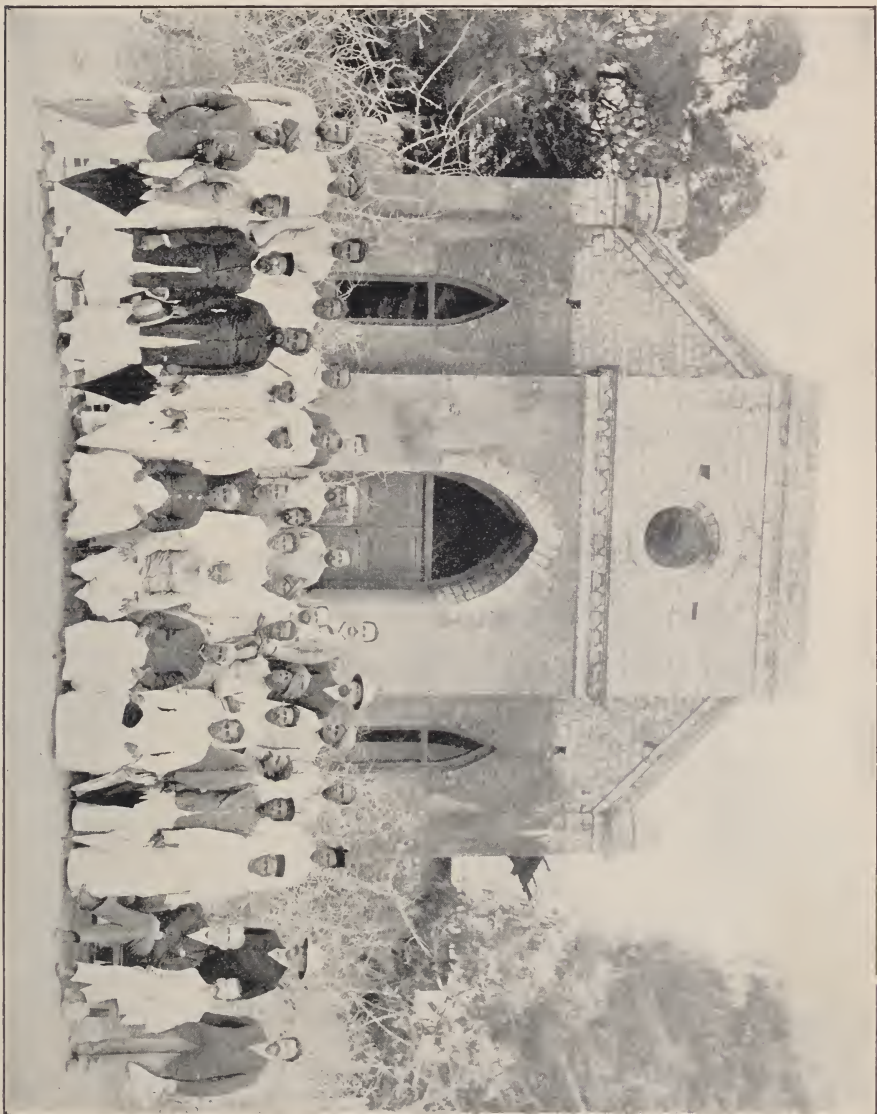
given birth to a son; nor even then without express permission from the mother-in-law.

There have been many changes for good in Marsovan within the last fourteen years, but the missionary work here will not be finished till the gospel permeates the outlying villages, — the gospel which is good news for the body as well as the soul, and brings love and intelligence and respect even to women.

Rev. David Stickney—a Tamil Pastor in Ceylon

By Rev. Richard C. Hastings

TIIDINGS have just reached us of the death of Rev. David Stickney on the 3d of March at the home of his daughter. Mr. Stickney was born Feb-



(Of the four seated in the center Pastor Stickney is on the left. Next to him sit Pastors Rice, Hunt, and Veerakutty)

ECCLIESASTICAL ASSOCIATION OF JAFFNA

ruary 1, 1824, of Christian parents. He received his education in the old Batticotta Seminary, and on graduation was employed by the mission as a catechist at Pandeterripo. Soon after he received an appointment under the Native Evangelical Society to labor in the island of Valany. A church was

organized in this island in August, 1858, and the following month Mr. Stickney was ordained to the Christian ministry. Some years later he was asked by the mission to go to the sparsely settled and feverish districts of Varany and Uduppiddi. The new church at the latter place was dedicated in 1867, and five years later Mr. Stickney was installed as its pastor. He labored here for about thirty years, resigning in 1901 to accept a call from the Alaveddi church, where he preached until his death, at the age of eighty-one. For over fifty years he served God as a catechist, minister, and pastor, and he has now gone home to his reward.

Mr. Stickney was an excellent preacher. His sermons were strong presentations of the truth, and abounded in appropriate and telling illustrations. He was considered one of the best sermonizers among the native pastors, and was always listened to with close attention. In the last years of his life he was engaged in writing a history (in Tamil) of the three missions in Jaffna. His intimate acquaintance with some of the older missionaries and his long service as a minister made him peculiarly fitted for this work; and it is to be hoped that some one may complete the work he has just laid down.

Mr. Stickney was the oldest pastor in the Ceylon Mission. One by one these grand, faithful workers have gone to their reward, Mr. Rice, pastor of the Batticotta (Vaddukkodai) church, being now the only survivor.



Some First Seed Sown in Japan

By Hon. Gorham D. Gilman, of Boston

THE present state of affairs in Japan calls to mind an incident which came under my personal observation in the "forties," while I was a resident of Honolulu, Hawaiian Islands. I give the story according to my best recollection after the lapse of over half a century.

An American whale ship cruising in the Japan Sea discovered a wrecked Japanese junk floating far out from land. On boarding it they found only one boy living out of the entire crew. He was kindly taken charge of by the sympathetic captain and in due time brought to Honolulu. Here he was placed in the hands of that large-hearted and kindly disposed seaman's chaplain, the Rev. Samuel P. Damon, who had held this position for some years, and had won a very enviable reputation for his kindness and attention, especially to seamen. It mattered but little to him whether it was a "jack tar" or the admiral in command, or to what country the person belonged. They were all alike of his flock. His kindly attitude towards those especially from the Pacific Ocean won for him the cognomen of "Father Damon of the Pacific, the well-known seaman's chaplain."

The young Japanese could not have been placed in better hands. He was kindly cared for in every respect, reared in the chaplain's family and sent to school. In due time he showed a special capacity for mathematical studies, in which he became quite proficient. He pursued the study of navi-

gation and became an expert in matters pertaining to sea calculations, finding particularly much pleasure in working out nautical problems. Later it was apparent that there was a decided method in his mind for the further use of this particular branch of knowledge. As he grew up he began to express himself as very desirous to return to his native island. He was warned that it would be a very hazardous time to make the journey, as the emperor was exceedingly rigid in the enforcement of the laws regarding exclusion, and that a death penalty was attached to any one who left the island without the consent of the authorities or who returned after an ungranted absence. This did not in the least abate the young man's desire to go back to his home.

It was thought best, after some consultations, to grant his very ardent wish, and Mr. Damon very readily secured from the people of Honolulu an ample subscription fund, with which a fine whaleboat was bought, with sails, compass, quadrant, and books, etc., and a quantity of provisions was provided, ready to carry out the young man's most patriotic wish at the first favorable opportunity. Somewhat later a whale ship in the harbor of Honolulu was bound on a cruise to the Japan Sea. The captain was interested in the story of the young man, and consented to take him as near to the coast of Japan as he thought it would be safe for his ship to go. The young man and his boat were taken on board and sailed out of port for the Western seas. His friends thought it a foolhardy voyage, but wished him Godspeed on his way.

In due time the whale ship neared the coast of Japan. The boat was made ready, charts were given for his direction, sail was set, and the daring young Japanese bade good-by to his friends on board the ship, and started on his solitary journey without any knowledge of what was before him. When I think of this adventurer the sailors' old adage comes to mind: "There is a sweet little cherub that sits up aloft and looks out for the life of poor Jack."

Years passed, and nothing was heard from him. No letter or word came from him to those who had befriended him in the far-off island of Hawaii, and the incident had almost passed from mind. One summer's day a Japanese man-of-war, with the flag of the Rising Sun, was seen off the port of Honolulu, the first one that had crossed the sea from west to east. Her actions indicated a familiarity with the harbor. She was soon at her moorings. A boat was lowered and an officer was rowed to the wharf. A fine-looking officer in full uniform stepped out of the rowboat, and, without showing the hesitation of a stranger, proceeded as if he knew the way without asking assistance, and passed up the street. His steps led him at once to "Chaplain Lane," the residence of good Father Damon, to whom he presented himself as the Japanese waif whom he so kindly befriended in years gone by. This is the story he told of his strange career since he left Honolulu with his boat.

When he reached the shores of Japan he and his boat were immediately taken possession of by the officials, and he was taken to headquarters, where he was secreted from the curious crowd. His boat, his manner, and the information which they received from him impressed the high officials that he was something more than an ordinary person, and information was sent of the

peculiar circumstances to the chief officers of the government. He was ordered to be sent to the government offices, where he was kept as a state prisoner for some years without intercourse with the outside world, and made instructor of some of the young sons of the highest dignitaries of the empire, probably their first introduction of knowledge from the Eastern world.

After a time it was thought advisable to send a ship of war on a voyage that would command a respect for the Island Kingdom of the Far East, and this young man was appointed to be lieutenant and sailing master of the ship. After a short visit, with the usual courtesies and entertainments of Honolulu society, the man-of-war turned her prow westward for her own country.

It is believed that the young man could not have passed the years he did under the roof and instruction of Father Damon without receiving wholesome ideas in regard to the formation of his own character or what constituted good government and the duty of nations. Mr. Damon's Christian usefulness, not only as a seaman's chaplain, but also as a colaborer of the American Board, had made a very deep impression on his mind. It may be assumed, I think, that in his teaching, both during and after his confinement by the officials of Japan, this young man would have imparted such instructions as he had received, and that it would bear good fruit among those with whom he came in contact.

This incident occurred before Commodore Perry opened Japan to the commerce of the world; and it may fairly be presumed that this young man, returning home after years of absence, brought to the Japanese officials and people a better knowledge of the outside world and of what constituted a free people than they had ever known before. Thus we are led to believe that the seed sown by an American missionary in Hawaii bore fruit in the Island Kingdom of the Western sea. "Cast thy bread upon the waters and thou shalt find it after many days."



"For the Gospel's Sake"

THE Christian's impelling motive in life is complex, made up of many elements, each in full harmony with the others, yet capable of being recognized separately and distinctly felt. The Apostle Paul named as the supreme motive actuating him the constraining love of Christ. The Redeemer's love for him and his responsive love for the one who had redeemed him gave direction and impulse to his whole life. But along with this supreme devotion to his divine Master, other motives came in which reënforced his determination to preach Christ wherever he could. Among these motives we may mention his deep longing for his own people, the children of Abraham. The strongest possible language he uses to indicate his intense desire to bring them to the knowledge of the true Messiah, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." And a still broader love than this for his own nation

fired the great apostle. There rested on his heart the interests of the Gentile world, those churches to which he preached in Corinth and in Asia. His heart went out for those who were beyond his reach; he longed to reach Rome and to go still farther to Spain. He had a passion for souls, drawn to them with all the ardor of a personal attachment, that he might instruct and save them. To the Jew he became a Jew that he might gain the Jew; to them that were without law he came under the law that he might gain them that were without law; all things to all men, that he might by all means save some. These two motives, love for his nation and love for mankind, if we may so speak, were streams flowing into and coalescing with that larger river of love for Christ by which his life was borne along.

And we find in Paul's life another affluent which was combined with this river, making its banks so full. He says, in speaking of his constant purpose to gain men, "This I do for the gospel's sake." He might have said for Christ's sake, yet there is a distinct thought here. For to the apostle the gospel was a real entity; it was a divine provision according to a definite plan for human redemption. It was God's way of bringing the individual and the race, through the life and atoning sacrifice of Christ, out of their sins and into harmony and peace with God. This scheme of redemption as Paul looked at it was complete and marvelous. It was "the glorious gospel." Angels desired to look into it. And Paul regarded it as a divine instrument, perfect in all its parts, placed in his hands and in the hands of all Christ's followers, not to be admired merely, but to be used and to be put to its best and most effective use. That this gospel might be honored, that its divine efficiency might be exhibited, he would proclaim it with all the energy of his being.

When the fathers of our nation devised the framework of the Republic, introducing new principles in the government of a great people, they embodied those principles in a constitution. Our loyal people have ever since regarded that constitution as well-nigh sacred, not more on account of the source from which it came than for the wisdom of its provisions and the prescience it displayed. We glory in it; we seek to demonstrate its worth and to apply its principles. For its sake we defend it with our fortunes and our lives. If a human instrument can so call forth the energies and devotion of men, how much more should the divine plan of reaching and saving the world be exalted in our thoughts. The gospel is God's beneficent device for human redemption. It is perfect in its provisions, capable of application to people of all races and of all ages, anywhere from pole to pole. That its glory may be seen, that its efficiency as the power of God unto salvation may be demonstrated in the eyes of men and angels, believers ought to glory in the gospel. And as they give themselves and their possessions to its proclamation, they may joyfully say, "This we do for the gospel's sake."

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Notes and Announcements

IN company with Sec. Don O. Shelton, of the Congregational Home Missionary Society, the Secretary in charge of this department of the *Missionary Herald* visited eight points in Nebraska between April 25 and May 3. The cities included were Seward, York, Hastings, Crete and Doane College, Omaha, Fremont, Lincoln and the University of Nebraska, and Clarks. At all of these places afternoon and evening sessions were held, attended by delegates from churches in surrounding towns and young people from local churches.

Nebraska is a great state, and Congregationalism in Nebraska has splended young men and women. Not all are in Christian Endeavor Societies. Not all are active in any religious work, and of course not all are interested in missions. If the plans and helps discussed were new, spontaneous interest and Western enterprise atoned for the delay in securing information. It was observed, however, that fewer young men were enlisted in Christian Endeavor work than in churches amid similar conditions in more Eastern states. The young men and women of the West have a magnificent opportunity to create missionary consciousness and means of denominational coöperation among the young people of half the Congregational churches of our country. The need for this spirit is great.

Any group of Christian Endeavor Societies might well be proud to own as missionaries Rev. and Mrs. Francis W. Bates, of the East Central African Mission. Not all of the salary has been subscribed heretofore by the Nebraska societies, but they are able, and the leaders of several societies gave the impression that Nebraska Congregational young people were equal to the good proposition that

they average one cent a week per member for the Bates Fund. The Young People's Department approves this plan, and congratulates Nebraska on the opportunity to support a work resulting so effectively in Christianizing the people of the Mt. Silinda station field.

Everywhere is observed the need for capable, enterprising leadership in foreign missionary work among the churches. Probably there are as many young men and women *inactive* in the churches as *active*, and indifferent to the claims of foreign missions as interested. Why cannot the active and interested enlist the inactive and indifferent? God is faithful. Missions are necessary. Human beings are the agents chosen and appointed by Christ. If some are faithless, then let the enlisted leaders pray for such an awakening of the spiritual life of the young men and women of our churches as shall revive their devotion to our missionary work through increased devotion to Christ. It must be that the *power* which came upon the disciples at Pentecost is lacking among many who are professed followers of Christ.

Better organization will do much. Better training is essential, and within the reach of most leaders. An effort to bring young men together to hear addresses by other men familiar with the work of the American Board will do much. Young men should be appointed in far larger numbers on missionary committees. Pastors can do much to inform the people by providing many occasions for instruction and much good literature. And Endeavor Societies can continue to take a share in providing real study of missions. If the spirit of Christ fills the leaders, the contagion of missions will spread.

SILVER BAY CONFERENCE

Testimonies by Former Delegates

I consider the training afforded at the Silver Bay Conference valuable because it gives the delegate a broader vision of the work of missions and its needs, and brings him in touch with leaders and workers, thereby giving new ideas to carry back to the church. Then the spiritual uplift which comes from these meetings deepens the interest in all forms of Christian activity. It is of value to the church because it trains workers for leadership.

J. H. LARRABEE, Norwich, Conn.

The Conference at Silver Bay was most helpful because of the close partnership between the delegates on the one hand and the missionary secretaries of our and other Boards on the other. Some people do not assist our missionary societies because they do not understand them and do not come in close sympathy with their great work of spreading the gospel. Of course we can read of their work, but how many do? Since last year's conference I have looked over many pamphlets of the different Boards because I became interested in what I heard and saw at the conference. At such a gathering one sees perhaps for the first time what it is to be a real live missionary and how much our Father in heaven desires each of us to be one. The last conference helped the Missionary Committee of the Brooklyn Christian Endeavor Union to do a far better work than ever before.

EVELYN MOORE, Brooklyn, N. Y.

The delegate at Silver Bay comes in actual contact with missionaries from the field, with officers of the denominational Boards, and with skilled workers in the home churches. From such contact he gains a high ideal of Christian stewardship and service. In the classes and institutes he is taught the practical methods of work. The mingling of recreation and quiet rest, of pleasure and study, of inspiration and practical methods of work, makes the conference a wonderful opportunity for the person who wants to enrich his own life or to prepare for a year of good service to Christ.

EMMA OSTROM NICHOLS,
East Lexington, Mass.

A young person interested in missions sometimes has a feeling that he is standing alone in a good cause and failing to pull others after him. He uses all the energy he can muster, but the pulling is hard and he wonders if it is worth while. He searches the remotest corners of his resources for something new to arouse enthu-

siasm. Then he goes to Silver Bay. A great tide of joy comes over him in finding a strong force of young people of ability and experience striving to find the most effective ways of carrying on the work of God. The companionship of these, for ten splendid days, gives him courage to work harder than before, and more enthusiasm than he can contain. The questions that had perplexed him slowly vanish. He is convinced that the cause of missions is worthy his best efforts, and that his best must be better. His store of information is enlarged, his knowledge of the methods for missionary committees increased, his consecration deepened.

E. GERTRUDE ROGERS,
New Britain, Conn.

This training is invaluable to one who desires to increase and deepen an interest in missionary work, because it brings together those who truly desire to increase and deepen this interest; because it shows what has been done by others along the lines of mission study, missionary meetings, and libraries, and what each one desiring to do God's will may do in his own home. It affords an opportunity to see and hear those who are in active missionary service, which is an inspiration to more loyal service wherever one may be. The interdenominationalism gives a very real meaning to Christian fellowship. Far from the least of the helps is the emphasis laid on daily Bible study and prayer as essential to Christian service.

Without the training at Silver Bay I should not have led a mission study class last fall. If one wants to find out what the world's needs are and what can be done to supply them, to such a one the conference of the Young People's Missionary Movement would be a full answer.

CAROLINE K. SAVAGE, Berlin, Conn.

My experience last summer at the Silver Bay Conference leads me to feel that this gathering is a valuable one, inasmuch as it brings together a goodly number of our choicest young people under most favorable auspices. They are able to give their time wholly to the consideration of religious topics. Missionary themes are presented to them by the best leaders. The place itself is restful and conducive to serious thought along missionary lines. The conference gives delegates valuable information concerning the missionary work of the world, without which no one can become thoroughly interested in this important branch of the churches' work.

E. H. PITKIN, Chicago, Ill.

Things to do — A Serial for Missionary Committees

By Mrs. C. J. Hawkins, Jamaica Plain, Mass.

III. Pictures an Aid in the Study of Missions

MOUNTS

Two things to be considered in mounting pictures are beauty and service, and the two can easily be combined. Pictures that are to be constantly in use and passed from hand to hand require mounts that will not show every finger mark. Some prefer to use the same color for all the pictures of one country; for instance, mounting all the pictures of Japan on red cardboard, all on China on yellow. Gray is always a pretty and serviceable color. A margin should be left on every picture mounted.

After the pictures are mounted they should be placed in large manila envelopes of uniform size, all relating to the same country in one envelope marked plainly with that country's name.

PICTURES OF MISSIONARIES

If possible obtain duplicate copies of the pictures of missionaries, cutting out at the same time the facts about them which are always given with their pictures in the magazine. Mount one set of pictures on gray mounts, one picture to a mount, using a little heavier cardboard than was used for the other pictures. With a round punch make a hole in the top of the card, and tie with baby ribbon—red for Japan, yellow for China—one-fourth of a yard to a mount. These may be used very successfully at missionary meetings. For instance, when a class is studying "Sunrise in the Sunrise Kingdom" give each person present the picture of a missionary to Japan, or of a man and his wife, these being mounted on the same card. Let the one to whom the picture is given call this his missionary for the time Japan is being studied, wearing the missionary's picture at each meeting, and finding out all the facts of interest relating to his or her life. In this way one cannot fail to come into

closer touch with the various missionaries, their own personal sacrifices and their work.

DUPLICATES IN BOOKLETS

The duplicate pictures of missionaries may be mounted in booklets for reference. For this purpose use tinted or plain paper, a little heavier than common writing paper. A good size is nine inches long by six and one-half inches wide. This allows room for the missionary's picture to be pasted on the extreme right of the page, one picture for a page, while facts about them may be pasted or written at the left. An attractive cover of cardboard, following out the color scheme decided upon for each country, may then be cut, two round holes punched at the extreme left three inches apart, and the booklet tied with baby ribbon. The result will be an attractive and convenient booklet, always ready for use in referring to important facts connected with our missionaries in that country. It will be readily seen how valuable similar booklets would be on all the countries where our denomination has missionaries.

PICTORIAL BULLETIN BOARD

Another use for pictures is on the missionary bulletin board. Use an ordinary bulletin board, five feet high by two and one-half feet wide. Place in a conspicuous part of the church vestibule every Sunday morning. On this board tack a sheet of manila paper forty inches long by thirty inches wide, on which have been printed two or three missionary items culled from the latest magazines or papers. Colored crayons tend to make the items more attractive. An attractive heading is most essential. Study bulletin boards on the street and find out why one attracts more attention than another, and as far as possible pattern the church bulletin after it.

Letters from Young Missionaries to Young People

IV. Photos from Real Life

By Edward H. Smith, Ing-hok, China



E. H. SMITH

HEREWITH a few more photos from real life in Ing-hok. We are too busy to get much time for photography, but the friends at home seem to enjoy what we can send. I feel we ought to do all we can at this end to help those of you who are working for us at home. It would take the brush of a great artist to do justice to the majestic tropical scenery through which we toil day after day. But the life of the people only a heart that loves can picture, and we know there is an army of young people in America who can appreciate such an appeal.



I



own household. I have often thought that there are few Christian homes in America more constantly pervaded by a Christian atmosphere. Such homes as this give us great hopes for the future of the church in China. More effectual than all his preaching is the daily influence spread abroad by this home.



III

II. *Kuliang Mountain.* Where the missionaries spend their summers. To the east, overlooking the blue Pacific fifteen miles away. To the west, sprawling in the hot plain, lies Foochow City, ten miles away. In the picture is the central part of the settlement of some sixty cottages and of American Board missionaries. Dr. Bliss' cottage is in the foreground. Beyond are the cottages of Mr. Peet, Dr. Whitney, Mr. Hubbard, Miss Newton, and Miss Garretson.

III. *Traveling in Ing-hok.* These

two little people, with their father, the preacher at Diong Keng, are starting from Ing-hok for their two days' ride over the mountains to their home. The little baby brother will ride with the mother in her sedan, but they curl up in their baskets and ride all day, carried by the coolie, while the father walks behind. They have a delightful Christian home in the chapel at Diong Keng, and they are growing up a nice Christian family. It is their first visit to the mission sta-

tion, with its school and hospital and large church full, but ere long they will both be ready to enter the boarding schools.

IV. *Helen Huntington Smith.* Out for a ride with two of her little playmates. Her automobile, trolley car, and pony cart all in one. Great sport for all hands, including doggie. Children in China can never play horse, for they never saw one; nor wagon, for there are no wagons; nor cars, for they cannot imagine cars. So to carry sedans and carry loads must take the place of all these.



IV

A STORY FROM AFRICA

The Jinrikisha Zulus of Durban

By Mrs. Amy Bridgman Cowles

ON our return to the Zulu Mission after our furlough in America we are making a temporary home with my brother, Rev. Fred B. Bridgman, who is in charge of our native work in Durban. On New Year's Sunday Mr. Cowles and I had a glimpse of this work which made that day memorable for us. Starting from the house at seven o'clock in the morning, we made our way down the hill to attend with my brother some of his numerous services held in native barracks.

On our way we were accosted by many jinrikisha men competing for a fare. These fantastically dressed 'rikisha pullers are perhaps the most striking feature of Durban's street scenes. The regulation costume is a short-sleeved white shirt and white knickerbockers, both gayly trimmed with scarlet braid. The decorations added to this costume are most original, even startling.

Cows' horns, rams' horns, or deer's horns are tied on the head and made to look as though they grew there. Often colored plumes of pampas grass, three feet long, stick right up above the horns. Sometimes a basket hat bristling with porcupine quills makes a striking variation. Enormous eagles' wings flop back and forth from the shoulders; legs are painted white, and rattles are tied to ankles. In short, anything outrageous enough to attract attention is the correct thing for the 'rikisha man. Durban has 1,500 of these fellows. We pass a lot of them and proceed at once to visit them in their barracks.



TYPICAL ZULU JINRIKISHA PULLER OF DURBAN

Picture an enormous shed with sides and roof of corrugated iron. Come with us down a narrow, sandy alleyway, and stop in front of the door of this mansion. Looking inside we see row on row of jinrikishas. To the right is a dirty stairway leading up somewhere. My brother, familiar with this, which is one of his many preaching places, bids us wait a minute, while he skips up those steps to make sure that conditions in those regions above are not unfit for a lady's presence. Very soon he calls down to come along. Holding my skirts well above the floor we climb the filthy steps, and are in one of the three rooms into which the loft is divided. Native men are standing,

sitting, or lying around in all stages of semi-undress. We walk through the shed to the farthest partition. Here we are offered a box and a rickety chair, absolutely the only furniture of the whole apartments. Imagine bare floors that evidently have never been washed, candle grease and dirt all over them, and windows obscured with filth. From wall to wall stretch numerous strings, on which are hung mats, clubs, blankets, red-braided 'rikisha suits, horns, feathers, beadwork, monkey skin front aprons and deerskin back aprons (fig leaves, cast off now,



IN THE STREETS OF DURBAN

to be redonned when they go home). The lines are full; everything has been hung up; the floors are bare. This is our church today.

Many *sakubonas* (how do you do's) and a few pleasant words of invitation from my brother bring our audience. One by one they come in and sit down at our feet. One man puts on a shirt to do honor to the service. Another ties a towel around his neck. A third very solemnly pulls on a pair of trousers over his heathen togs. Our risibles are very threatening; we dare not exchange glances, and fortunately the gathering audience furnishes timely diversion. Fifty gather for the meeting, nearly all men.

That audience! O my friends, how can I give you the faintest idea of

it! It was enough to draw the salvation story out of the most faint-hearted believer. Fifty perishing men, faces full of evil; generations of darkness written right there. Probably not a known sin that could not there be found. Beads and paint and feathers adorning features that told of depths of superstition and sin. But Jesus came to save such as these. Awed and helpless, our souls looking up, we begin the service. My brother gives out the hymn, "Come to Jesus, come to Jesus just now." After the singing of each verse he repeats the words of the next stanza in Zulu. Ears quick to catch music take up the refrain, and soon the whole company is singing lustily. When it comes to the familiar chorus our voices are fairly drowned by the roar from our audience. My! how they sing and how they do enjoy it, their bodies swaying back and forth, keeping time to the rhythm. After the hymn comes the entreaty, "Come to Jesus just now." My brother repeats the words, explaining them. Then follows the gospel story, told strongly, persuasively. Every eye is fixed on the preacher. There is sober, respectful attention on the part of each one.

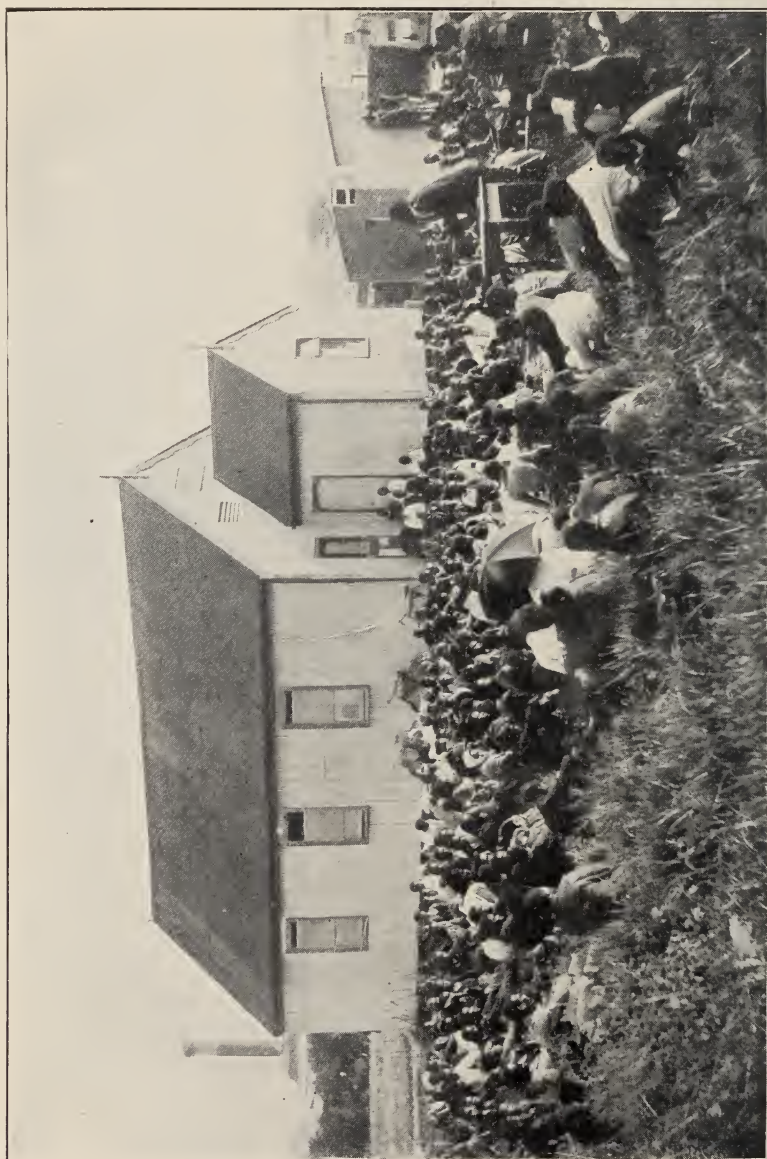
In closing my brother tells these 'rikisha men of his little church close by. He invites them all to come there and hear the gospel story more fully. He also adds that if there are any who would like to contribute towards the expenses of that church he would be glad to receive their pennies. He puts his hymn book on the floor as a contribution plate, and one by one those stalwart savages walk up and give a penny, two pennies, three pennies. Some go to the clothesline, and after fumbling around among their dainty possessions return with their offering. The meeting is over, and we take our leave after pleasant good-bys.

And this service, dear friends, is a picture of thirty similar ones held here every Sunday by members of the little native church of the American Board in Durban. With a regular membership of 250, only half of whom are in Durban at any one time, this church sends out each Sunday from twenty to thirty-five preachers. Is there a church at home with as good a proportion of active members?

At 7 A. M. every Sunday these volunteers gather in the chapel, and after prayer and mutual help scatter all over the town to tell the good news. Consider the result: A Zulu population of 20,000 gathered in this city, not to live, but simply to work a few months and then disperse to their far distant homes. In these homes they gather around the fire in their smoky huts and tell of the many things they have seen and heard. Not the least of these is the old, old story. As a result Christian communities spring up in remote places, to tell of which would fill another letter.

But can you not see how great this work is, how far-reaching its possibilities? And yet that poor little church, humbly, quietly doing so wonderful a work, goes begging year after year for a building large enough to hold its congregation. We attended that service one day. Two hundred filled the wooden benches inside; 300 sat on the grass outside, and were preached to there. In rainy weather that audience sometimes sits on little islands between the pools; the rain comes down, but numbers of them, nothing daunted, sit

calmly through the service. Thus it has been for years. The church itself has raised \$2,000 towards a new building. Nearly \$1,000 has been given by friends, but still \$2,000 more are lacking. And when the required amount is raised it will then pay for a building only half as good as could be had in



THE BEATRICE STREET CHURCH OF DURBAN

America for the same sum. My brother has worn himself sick and thin trying to raise the necessary funds. May we be forgiven if sometimes we draw comparisons when we think of the churches at home, with not only every necessity met, but luxuries piled up.

Letters from the Missions

Micronesian Mission

FROM GUAM

MR. CASE writes briefly:—

“This is my first *bona fide* letter from the mission field to the Board at home. I hardly feel like saying much about the work or the field yet, for my experiences are too incomplete. Much of my time since our arrival four weeks ago has been given to putting our house in order. In about another week we will be settled and ready to begin systematic study on the language.

“Mr. Price gave the work so much momentum that it has kept going of itself. The church, though small, seems quite strong and full of latent possibilities. Several families have children ready for baptism, who have been waiting for the arrival of the new missionary. The day school in Agana seems to be running smoothly, with two new pupils—Catholic children—who have come for instruction in the Bible as well as in the English branches. A considerable number of the people can understand something of English, so I have not been at a loss to find somebody to talk to. I have begun the Thursday night prayer meeting in English, hoping to reach a few of them for a deeper spiritual life.

“The weather during the past month has been excellent, and our health has been quite as good. The people have received us kindly, the navy people extending us many social courtesies. I shall hope to send more ample reports at my next writing.”

HALL'S ISLANDS AND RUK LAGOON

AFTER the return of the *Morning Star* from her tour in the Mortlocks, report of which was given by Mr. Jagnow in the *Herald* for April, she made a tour through Hall's Islands, which are north of Ruk, and also through the Ruk lagoon.

The following report of this tour is given by Miss Jennie D. Baldwin:—

“The new *Morning Star*, sent to us through your generosity, has given an opportunity long desired. Over five years ago as the old *Morning Star* was passing Hall's Islands on her way to Honolulu the request for a teacher was made. During these intervening years there has been no *Morning Star* and no opportunity to open new fields of labor. It was therefore with joy that we sailed on December 29 for Hall's Islands, with Panasi and Lucy, a young couple to be stationed on those islands, if after all these years of waiting the people would receive a teacher. Is it not sad to think of all the money wasted in the home land and remember these islanders, only sixty miles distant from us, who have waited five years for some one to tell them of the way of salvation?

“An early start was made, and about five o'clock we cast anchor after a wearisome day of being rocked in the cradle of the deep. I agree with little Elizabeth Garland that a ‘steady house’ is preferable. The people were frightened by a steamer, and not a canoe appeared; but in the morning the captain moved nearer land, and two men summoned up sufficient courage to come out to the *Star*. Finding that the head man whom we sought lived on this island, we started for the shore. On seeing me the cry was raised, ‘A woman!’ Having never seen a white one before, I was a novelty. We received a hearty welcome; one woman took hold of three of us and seemed distressed that she had not hands enough to lead us all along the beach to a large open shed. Here all the people on the island gathered together, and this woman, sitting by me, held on to my hand, examining my finger nails to see what sort

of a being this pale creature was. Mr. Jagnow addressed them and taught them to say *Morning Star*, and our little band sang gospel hymns to an attentive audience. Having accepted their teacher, Mr. Jagnow selected the land for a church and a teacher's house, while I, and the girls accompanying me, talked with the women. It was a new experience to talk with those entirely ignorant of gospel truth, and our Saviour's words come with force at such a time, 'Without me ye can do nothing.' As one woman was urgent in inviting us to her home, we went beyond this general meeting house, where the men hold their palavers, and found the low thatched houses of the people all built closely together. To enter one was a difficult matter, but one could not refuse such entreaties; so all dignity was sacrificed, and by returning to the method of locomotion practiced in our babyhood days we entered the little thatch house erected on mother earth. There were the women and three or four unfinished mats that they were weaving, but there were no home comforts, not a bed, chair, or table, only a few wooden dishes. Even the mats when finished cannot be kept to cover the earth floor, but must be used to purchase food, of which there is a

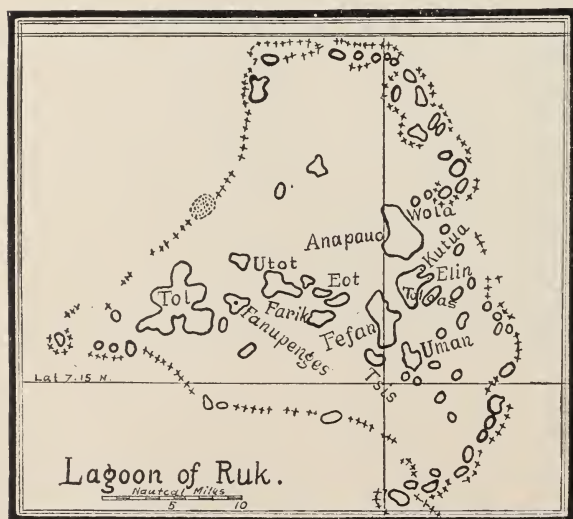
great scarcity on that island. One remarked that the young couple to remain with them would die of starvation. As the soil is very poor, breadfruit trees and taro do not thrive.

"Lunch was served on the teacher's camphor wood chest before a large and intensely interested audience, who quickly consumed all that could be spared. Further arrangements were made for the teacher and his wife, and then we bade this simple folk farewell. What changes will come during the year? How will Panasi and Lucy hold out in the midst of heathenism? Will they be discouraged after a few months of trial on an island where there is but little food? These are questions which arise in our minds. How many will uphold them in prayer?"

THE RUK LAGOON

"On the following week we visited the stations in Ruk lagoon and found the field in a more encouraging condition than last year. At some places the churches were filled to overflowing, and we were glad to have so many of those still in darkness come to hear the words of life.

"At Iowt (Eot) the people gathered on the dock waving branches and singing songs to welcome us as the boat drew near shore. At the close of the service I was touched by the appeal of one little girl, who came just as we were going down the path to the boat, saying, 'I want to go with you.' Then came her testing time, as two girls from that island once ran away from school. The chief and the women kept asking: 'Will you follow the others? Will you follow the others?' The poor child, with clouded face,



assured them time and again that she would be steadfast, and with a joyful heart apparently stepped into the boat. May she manifest the same steadfastness in holding on to the right!

"At Utet last year we could only speak to a few women and two or three men; but this year a service was held, and, although poorly attended, when Mr. Jagnow asked, 'Who will choose the right?' three answered in the affirmative. An unfaithful teacher and other influences have led these ignorant people to return largely to heathenism, but we hope that the Word sown may be used of the Spirit to reprove and quicken them.

"There was a marked contrast at Metritu between last year and this. The attitude of the people was discouraging a year ago, but this year even the heathen gathered to welcome us as we went ashore, then attended the religious service, filling the church to its utmost capacity. At the close of the service a motherless girl wanted to accompany me; but when her brother, who is a member of the training school, asked permission of a heathen relative he was ugly and silent, so I sought him out, but only to meet with a flat denial. The girl went out on the dock awaiting results. Can you imagine how hard it was to tell her the decision and leave her crouching on the sand? Atran was, however, determined, and put his sister

in the boat. After receiving a few orders from the chief concerning the girl, we departed, happy to rescue her from heathen relatives and delighted to see a young boy take such a noble stand for his sister. Here, as in other heathen lands, women and girls are of secondary importance; indeed, on some islands they receive but little instruction in arithmetic, as the men fear this knowledge will make them unduly proud. So the nobility of this young boy was gratifying, indeed refreshing, for one so seldom sees any exhibition of character in this easy-going land.

"At Tol as at Metritu a large number of heathen men, in their heathenish attire and paint, attended the service and listened attentively to the messages given. At present the chief favors religion, and it is very apparent after six years' observation that these men exert a great influence over their people. Unfortunately, some of this class favor heathenism, spirit worship, and the night dance, and are a great hindrance to the spread of the gospel. The enemy of souls is fertile in his devices, but our Master said, 'All power is given unto me; go ye therefore and teach all nations.' Who can fathom the depths of his 'all power'; then why should one in his service be discouraged? Bishop Whipple said, 'There is no failure in Christian work; the only failure is in not doing it.'"



Mission to the Philippine Islands

A BUSY YEAR

MR. BLACK, in a letter dated Davao, Mindanao, February 1, reports the work of the preceding year, showing that he had held twenty-nine meetings in the mission house at Davao for Americans, and twenty meetings for the natives. In Santa Cruz he has held twenty-nine meetings for the natives, attendance varying from twenty-four to fifty. He

has also preached at Matina, six miles south of Davao, in Sigaboy, across the bay, and in Astorga, twenty miles south. He writes:—

"The real work of the year has been learning the language of the natives. I have preached twenty-nine sermons in English and more than fifty in Spanish. We have had about ten children's meetings in Santa Cruz, mostly for singing,

in English. They take hold very well, are better trained in English than the children of Davao, where there is more opposition to the public schools. I have had many conversations with men about our doctrines and practices, preaching the truth to them personally. They seem interested and will generally accede to my proposition, but they do not come out to our meetings. I feel more and more the need of a chapel. We must have one here soon. The people cannot associate the idea of worship with an ordinary house. More would come to meet with us, and they would have confidence in our purpose to stay here with them. Then, too, we feel that our home is not the place for filthy, diseased natives, much as we love them. May we not have a chapel for our work here?

"When we purchased the house here it was our plan to use it for a temporary home and then fit it up for a chapel. I think that would be the wisest plan. It is about right for a chapel, but it can never be what we ought to have for a home. Perhaps the best way will be to secure funds and build a good, permanent church building, such as would truly represent our ideal house of worship. Would not some friend be glad to cover this item? About \$2,500 would furnish what we need in this line.

"Last week I went down to Santa Cruz, January 20-24, on the government launch, and conducted three meetings: on Saturday twenty-six were present, mostly children; on Sunday, twenty-nine present; Monday, twelve present. The interest was good, considering that the

justice of the peace went down and tried civil cases there on Sunday as well as on the other days. He is a native and a strong Romanist. I think I shall have to buy a house or have a chapel built there. I see evidence of spiritual growth there which is most encouraging.

"Mrs. Black is quite well now, and in January we began having a short religious class for small boys, such as the Roman church has daily. The children have been forced to go, but now many of them are rebelling, and seven or eight have come to Mrs. Black three times a week. They are much pleased with her kindergarten ways, and we think we can hold them. Of course they have sufficient schooling in the excellent public school here. The principal is an American, a Yale graduate. We confine our work to teaching religion and some instructive manual exercises. We have considered this for a long time, but there was no chance while the priests were able to compel all children to attend their school. One had to be threatened with arrest by the governor before he stopped capturing children in the streets by force of arms through his many agents. So far we have not been able to get the girls to come. Our little native girl is wonderfully improved in many ways. When we think of her we feel that we have some results to which we can point. We can see the light shining in her soul. Though she is still very ignorant and does not talk English, she understands it very well. She is only eight or nine years old."



Mexican Mission

MORE ABOUT THE BOERS

DR. EATON, of Chihuahua, writes of the colony of Boers from South Africa which has settled near them:—

"In the *Missionary Herald* for December, 1903, is some account of the

colony in this state, established under a generous concession from the Mexican government. Since then services have been held, at long intervals, in the house of the founder, Gen. W. D. Snyman, who has definitely requested the writer to

'have the spiritual oversight of the colony,' and desires to enter into full Congregational fellowship. Near his residence is a commodious chapel which the former Roman Catholic owners of the estate began to build, and which only lacks the roof and floor. It may be that the current year will record both a dedication service and a council for church organization.

"Among the colonists already here are General Snyman, who was a guest of President Roosevelt's family at Oyster Bay last summer; Gen. Ben Viljoen, author of 'Reminiscences of the Boer War' and 'Under the Vierkleur'; his brother, John Viljoen, upon whose sideboard are several silver trophies won by him in athletic contests in South Africa; Commandant Malan, who led a cavalry troop; Mr. John Pickard, who is a civil magistrate in Cape Colony, absent 'on leave,' but expecting to resign; and Mr. F. Youngblood, who was wounded in the war. The last named is a native of Holland, though he became a citizen of the Transvaal, and he was recently married to a Miss Potma, who came alone on the long voyage from Antwerp to fulfill her promise. Their pastor in Sneek, Holland, writes in high terms regarding their character and standing, and the lady has brought her letter from the home church. She does not speak English, although most of the colonists have a good command of that language, but she hopes

soon to acquire sufficient Spanish to enable her to hold converse with the missionary. When it was proposed to administer the sacrament of the Lord's Supper in connection with the services held on the first Sunday in April, General Snyman replied that the communion would seem to them much more solemn if received within the walls of a church edifice, and he offered to come to Chihuahua for this very purpose. It involves rising at three o'clock in the morning to take a drive of twelve miles to early train, and fifty miles more to this city. But we expect to welcome a number of Boers to Trinity Church of Chihuahua on the fourth day of June.

"Among the new families expected to arrive in May is that of General Viljoen's father, who is an elder in the Dutch Reformed Church, and will perhaps lead the ordinary religious meetings in the absence of a minister. 'When he comes, we shall have to walk pretty straight, for he will not let us get far out of the way,' said one of the colonists. When the present governor of the state inquired as to the religious preferences of the colonists, their leader replied, 'We have been Protestants for 400 years.' If they are helped to maintain here the former good customs, and to rear their families in the faith of the fathers, their coming will be a strong reënforcement of the evangelical influences at work in this country."



West Central African Mission

CHRISTMAS FESTIVITIES — FETICHES BURNED

MR. CURRIE, of Chisamba, sends an encouraging report:—

"A very pleasant entertainment was given by the school children, under the direction of Miss M. W. Melville and Miss Bell, just before the Christmas holidays, and more than one parent was heard saying at its close, 'O, if we were

only young again, what we would learn!' No wonder they thought they had come into this world a little too soon, or did they think the teachers had been sinfully slow in coming to them? At any rate, they rejoiced with us all to see the progress their children have made.

"The building was nicely decorated for the Christmas service, festoons, made from a native vine whose beautiful, deli-

cate green leaves concealed a stem bristling with thorns, hung round posts and rafters, while the reading desk was covered with roses and other beautiful flowers in rich profusion. A large gathering filled the house and seemed to enjoy the exercises.

"After the service was over, we went outside. Seats were arranged in a circle round a pile of fagots, a fire was kindled, and a number of men arose, one after the other, showed their fetiches, renounced the folly of worshipping them, and then threw them upon the flames. The addresses were interspersed with singing, and the ceremony was closed with an impressive exhortation from the chief of Ciyuka.

"Our annual feast, with games, was held on the 26th. Three oxen were killed here, one of them provided by the chief of Chisamba, and the meat distributed among the people; but as corn is so scarce we thought it best to dispense with the mush.

"Next morning I went over to Ciyuka. We had arranged the wagon to take some of the ladies, but they thought there was a limit even to the good things they cared for, and declined to go. The little boys met me with shouts and songs as we drew near the place. A large concourse gathered. The games were very interesting. They might have been more so if my good wife had only been present to see the buxom dames rush up and throw their great, shining black arms around the neck of her husband, who stood as the winning post. After the games a great feast of mush and meat

was set before the people, and two large oxen were devoured at this meal."

VISIT FROM OFFICIALS

MR. CURRIE reports the coming to Chisamba, according to previous arrangements, of Portuguese officials for a formal visit:—

"We seated them in the summer house, and then all our pupils gathered on our lawn before them. At a given signal all rose and clapped hands in salutation; an address in Portuguese was read by one of the boys. This was followed by a hymn sung by the whole school, after which the young people took their seats again upon the grass, and under the direction of the ladies a program, consisting of kindergarten exercises, calisthenics, readings, and music, was executed in a manner creditable to the pupils and their teachers. The object of this was to show the officials the kind of work we are doing.

"After the entertainment our visitors dined with all the missionaries in our place, and here again the united efforts of the ladies produced something to be appreciated in a land like this. They then visited the hospital, workshops, etc., and left on their way to Belmont."

During the Week of Prayer meetings were held mornings and evenings, chiefly for the young people, larger numbers than on any previous occasion manifesting deep interest. One of the three backsliders, after a full and frank public confession of his misdeeds, was restored to fellowship, and eight new converts were admitted to the church.



Zulu Mission

GRATITUDE EXPRESSED

IN the midst of many misunderstandings and not a few reproaches it is refreshing to find in the native Zulu paper, *Ilanga la se Natal* (the Sun of Natal), a letter from a native pastor at Mapumulo

recognizing most cordially the work of Dr. McCord in his new location at Durban. Here is an exact translation of the letter:—

"Father, Editor of our *Sun*. With my heart I thank the American Zulu

Mission because it asked the American Board for Dr. McCord for us. The thing which induces me to thank is the work of Dr. McCord in his examination of a man. It is that when he examines a man he appears to feel the pain of the disease as the one who is sick. Also he examines very carefully and with love. I remember the day when he told us delegates at Adams Mission Station that he was thinking of going to Durban that he might help all the people. That day most of us opposed with all our hearts, because we thought that when he should come to live with other white people he would not care anything more for us, although he insisted that he would not do that. Indeed, it appears that his heart is given to the black people, because on account of the interest that he takes in the examination of a man, and on account of his love to the people, his name is already known even in Pondoland—I do not say the Mbizane which is beyond the Umzimkulu—I say the one in Pondoland itself. Also I found some

who have come from away up in Zululand. I think that it is on account of the heart of Dr. McCord.

“Also I read his words which he spoke in the meeting of the white people in Durban. When they had gathered together and said that a black man should not walk on the sidewalks, Dr. McCord alone opposed it. His words were wonderful. They were strong and wise words to defend the black man. Therefore we thank the mission very much because it sent to us a man who has a heart to care for us.

“I do not enter into the matter of operating for the disease of a man, to take out what is in his boils and sew him up again so that he will live and eat Kaffir corn, but I have seen many who have been operated on and are well. We are, therefore, thankful for the son of McCord. Forward, child of America! We would always see you in your place there in Beatrice Street. I am Thy Little One, N. H. Mseleku.”



European Turkey Mission

ENCOURAGING SIGNS IN BULGARIA

MR. OSTRANDER writes from Samokov:—

“Among the indications that the evangelical spirit is spreading and is beginning to make itself felt among the Bulgarian nation may be mentioned the following:—

“There seems to be a readiness in many parts of the country to listen to the preaching of simple gospel truth. Special meetings have been held in various places, and the results have been surprising and gratifying. In Samokov the church has been filled to overflowing time and time again, and people have come who never before entered the building. The interest in the meetings, held of late twice a week, has continued since before Christmas. The same is true of Haskovo, Stanimaka, and other towns.

“Certain members of the Orthodox church in Sofia, under the leadership of one of their priests, have been holding meetings for special prayer and devotions. These are reported to be earnest, spiritual, and helpful. It is said that such meetings are held in the Orthodox Theological Seminary among the students. An Orthodox Religious Brotherhood has been organized in Sofia for actively carrying on religious work. One branch of this work is the publication of religious tracts. The tone of these pamphlets is thoroughly spiritual, and many of them, at least, are helpful and uplifting.

“The Archimandrate of Stara Zagora, the assistant of the bishop, has written and published a little pamphlet called ‘Great Reward.’ It is a condemnation of the Bulgarians’ neglect of the gospel,

and as earnest a plea for the constant study of it in the home and the following of its precepts in every-day life as any one could utter.

"Quite a strong temperance movement is going on in Orthodox circles in several places. In a village between Samokov and Sofia the women of the place have waged war on the saloon keepers for several years, and recently, under the lead of the local teacher, have carried the matter to the ministry in Sofia, and have secured an order for the closing of all the saloons. They have been closed and the saloon keepers driven out of business in that place. The same is true of two or three other villages in the same region.

"There is a woman in Samokov who has seen visions and dreamed dreams. She has interpreted these things to mean

that she must try to get the priests to give the people more spiritual food and be better spiritual leaders in every way. They have refused to listen to her seriously, so she has begun herself to try to teach the women of the city. Many gathered to hear her, until at last she was forbidden to use the schoolhouse, which was at first placed at her disposal. Now a petition has been prepared, signed by at least 130 persons, that some place be given them where they can hold their meetings. These people are loyal to the Orthodox church, but feel that there must be improvement in the priesthood. Just at present there is a most encouraging demand here in Samokov for some of our religious tracts. For all of these things we take heart and give thanks. Pray for us."



Madura Mission

A SERIOUS OUTLOOK

DR. TRACY, of Periakulam, writing of the outlook for the year, reports that, on account of the failure of the rains, the price of rice has risen, and scarcity if not famine is anticipated. This makes the prospect disheartening. He says:—

"With this in mind, we shall look to see what the appropriations allowed for the work of the next year are, and till we know shall hope and pray that they may be larger than we have been able to rejoice over in recent past years. I have had the hardest year of all my missionary life this year to make both ends meet. Enlarging work is what we rejoice in, but enlarging resources for the carrying on of such work are not as evident as we could wish. With the new year, unless appropriations are increased, the boarding school will be reduced considerably, and work in other lines will be reduced proportionally. I have economized wherever it was possible to do so. The only thing left is to cut down the

work. This pleasant (?) resource, in the face of famine prices and famine opportunities, is before me.

"The increase in the number of professing Christians in the Periakulam station during the year has been seventy-eight, and the number of additions to the churches is thirty-three. Other lines of work have grown in normal proportions, and I have reason to be thankful that so much of blessing has been given to our work."

CHEERING INCIDENTS

"One man, who is a village revenue officer, has openly professed his acceptance of Christ, and has sent me, as a pledge, the bell and rattan wand and bag of sacred ashes which he has for years kept as mementos of the pilgrimage that he made to the Siva shrine at Suruli, when in performance of a vow he carried a *kavadi* and headed a procession from his village to the shrine. I can see him as he looked, striding ahead of the crowd,

ringing his bell, and twirling his rattan wand, his face and body rubbed over with the sacred ashes, and the crowd joining with him in songs in honor of Siva. I have stood beside the sacred shrine to which they are going—a wild place at the foot of the mountains, where a waterfall dashes in spray around the sacred rock on which are imprinted the footsteps of the god—and I can see the crowd as they approach the place, wild with enthusiasm. He places his *kavadi* on the sacred spot, and they wait with songs and shouts while he presents before the shrine the offerings he has brought. They all bathe in the sacred stream, stay for a day or two in continued adoration, and, taking again the *kavadi* which he brought, he and they return with the same enthusiastic shouts and songs, he leading them, to the renewal of their village life. The *kavadi*, with all its tinsel and colors and peacock feathers, is set by as a memento of sacred associations, and the life of every day is resumed.

"Years go by. The man meets in the person of a native pastor the vision of a man bearing a cross, and he learns of a life that has other ideals than those he has known, and as time goes by he lays aside the ideals that the *kavadi* stood for, and adopts the ideals that are represented by the cross. When I was out in his neighborhood last August he walked with the pastor and myself as we went from one to another of the villages of the vicinity, and as we walked we talked of all those things that cluster in thought around the ideals of the man of

the cross, and I was impressed with the evident change which had taken place in his thinking and with the simplicity of the purpose with which he seemed possessed. He is still ignorant of much that is involved in the changed life upon which he has entered; but I feel sure that he has come into his vision of the real, and my hope and prayer for him are that he may follow that vision till it fades from sight in the splendor of eternal realization.

"A woman sent to Mrs. Tracy the other day a silver votive bangle. It is a plain band of unornamented silver, fitted like a bracelet to the wrist. She had been sick and had vowed to wear it till in answer to her prayers the god Subbiah should heal her of her infirmity, when she would lay it as an offering on his shrine. But before Subbiah should hear and answer, she came into touch with one who had been healed by the Master and whose story appealed to the woman, and there came to her life a realization that there was One whose 'favor was better than life,' and whose healing touch would do more for her than release her from bodily pain, and she has openly come to him as her Saviour, and lays on his altar the pledge of her misplaced trust in one who failed to help her. Surrounded by those who scoff at her choice, she patiently follows the light that she has seen and tries to make real to others that light which is so real to herself.

"These are instances of what is being done."



North China Mission

LIGHT BREAKING IN

MR. PERKINS, of Pao-ting-fu, writes of the number of children outside of mission schools who are reading the books prepared by the mission. He says:—

"The Christian literature that is flow-

ing steadily into China from the great cities near the coast is also doing its inevitable work.

"It is an inspiring fact that the great middle class of this nation of 400,000,000 is getting its acquaintance with the liter-

ature and thought of the modern world through the Bible and hymn book. In these churches that are gradually coming into sight all over this field these two books are used and read more, probably, than all others put together. The young and middle-aged men are generally the first to 'search the Scriptures,' and their good example is followed by the older and younger of both sexes.

"A very common representation on Chinese flags is that of a dragon with mouth opened about eighty-five degrees and looking fiercely at the sun, which occupies a modest position in the corner of the flag. But the dragon never succeeds in tempting the sun into his jaws. And all this time the sun is patiently pouring a stream of light into the dragon's angry eyes. This, of course, does not represent the average man or woman of China, and, I trust, represents a little less truthfully each day the attitude of the government toward light and truth."

MOVEMENTS WITHIN THE EMPIRE

MR. ELLIS, of Pang-Chuang, after a few months in China, gives a report of some of his impressions:—

"This is surely a land large in its opportunities. The possibilities for Christian service are wonderful in this transition period. The foreigner is still regarded with wonder, oftener still with distrust, but the fact of his having power and influence is nowhere questioned. About thirteen miles away from here is the city of Te Chou. Here is now established the Pei Yang arsenal, which was formerly at Tientsin; but with the occupation of Tientsin by the foreigners the government of China decided that it was best that the munitions of war should be farther removed than they were in Boxer days, when they were captured by the 'foreign devils.'

"Here is the telegraph line connecting us with the busy world. Here the Chinese government has a German in control of the great establishment for

making munitions of war. Here the railroad will soon come, bringing with it its many, many changes.

"As we came up the Grand Canal we saw great quantities of railroad materials going on into Hunan for the construction of the railroad, which is being rapidly completed. Now and then there are riots and some people killed by those who look with hatred and suspicion upon the things from the outside barbarians, but the work of building railroads and extending mails and telephones still goes on. Change is slowly coming over this ancient empire. Today a man is here with an American camera. A Japanese merchant sells soap upon the streets of Te Chou. A wealthy Christian of Lin Ching imports roller top desks and bicycles; another does business with a sewing machine. May all these changes turn out for the furtherance of the gospel!

"The movement for schools of a better grade is another encouraging sign. Western learning is coming into favor in the examinations for the official degrees. Primary schools are being established by different district magistrates—a thing hitherto unheard of. Schools under native agency are adopting conditions of admission which are in accord with the conditions imposed with foreigners, one school at least having set about to require that the feet of the girls entering should be unbound.

"The emigration to Africa has with it great possibilities, both for good and ill. We shall be much in prayer that this great movement shall be used of God. One thing that is different now than hitherto is in the fact that now the emigrants are going from this province as well as from the southern province of Kwangtung. But now all over our province of Shantung there are emigration agents, who are sending people from these villages to the mines of South Africa. The wages offered are much in excess of anything that China knows as

remuneration for coolie labor, and this fact causes the old hatred of things foreign to vanish, or at least to be put into the background in these cases.

"One thing that produces a profound impression upon me is the wonderful power and influence a man may have who comes here prepared to grapple with the diversity of forces which are here contending for supremacy. Dr. Arthur H. Smith, with his marvelous grasp of facts and forces, is daily sought after by people who come from all parts of this broad field, desiring almost every imaginable thing. Things of minor importance are brought to the 'Mu shih' (the pastor — literally the shepherd-teacher) and also affairs of greatest weight. Just now, for example, there are three murder cases pending, in which members of the church have in two cases been foully dealt with, and the third case, the father of a probationer, was murdered by a younger brother. Great wisdom is needed that these many, many problems shall be attended to in a way to bring glory to God. The medical work here has a far-reaching influence for good. Many of the patients have little or no idea of Christianity when they come, but the services held in connection with the daily opening of the hospital and the earnest work of the workers here have been owned of God in the reaching of a large number for Christ. Last year there were between eight and nine thousand outpatients and 350 inpatients in the hospital. The way that Dr. Tucker is able to successfully handle the many lines of work which daily fall to him is proof that God has prepared him for just such a field as this."

VILLAGES NEAR TIENTSIN

MR. EWING writes from Tientsin, March 6:—

"As soon as feasible after Chinese New Year I went to our North Village district for a week, February 9-15. My headquarters were at Chien Ying and

Hu Chia Ying, from which centers I visited a number of other villages, going finally to Chên Chuang, some ten miles from these other villages. The Sunday of my visit was the most important day, with morning service at Chien Ying, afternoon at Hu Chia Ying. Twelve adults were baptized; and these, together with one who had been a Roman Catholic, were received into church membership, while twenty-eight joined on probation. The Lord's Supper was celebrated, the first time for several years in that region. Those who joined the church were well instructed and of good character, commending themselves to every one.

"One of these was the father of our school-teacher at Chien Ying, a literary graduate and a man of slow and careful judgment. Another was a young man who is one of the partners in a prosperous business at Laofa. He has read all books of Western learning on which he could lay his hand, and has been a constant student of the Bible for some time past. The Church of Rome has been trying to get him, even offering him an amount equal to twenty dollars a month, besides a considerable capital for his business. This, however, he refused, and voluntarily decided to join our church. Another man whom I baptized was son of one of the Boxer martyrs.

"In this region numerous temples were turned over to our church at the time of indemnity settlement. In two of the villages where this was done we agreed to open schools for the benefit of the village. At Chien Ying we have done so, and have a prosperous school. At Laofa we at one time opened a school, but there were no pupils. Now, however, there is promise of pupils, and if I can find the money I hope to open a school there. Indeed, even though we have given no promise in the other villages, I feel that we ought to make the converted temples a public benefit. Accordingly, I hope that before long I may

be able to report that in several of these places there are either schools or resident helpers or church members qualified to lead meetings and instruct inquirers. Already there are calls for schools in some villages. Thirty dollars a year will support such a school; that is, it will enable me to say to the Christians of the village, 'Here is \$2.50 for each month of the year; take it, use it, add what is needed, and see that the school is kept up.'

THE LIN CHING FIELD

Reports of remarkable interest in the Lin Ching district have been given of late by Mr. Ewing and Mr. Chapin, and Miss Gertrude Wyckoff has been spending four months in this region, engaged in special work for the women. Under date of February 3, Miss Wyckoff writes:—

"There is so much of interest in the little church there, because, having been deprived of the constant help of the missionary on the ground, the church has kept up its life, its regular meetings for prayer and on the Sabbath, and an activity which shows that foundations laid many years ago support a structure, not what we could wish it to be in every respect, but a help in the great building. I could see growth in these four years since the Boxer troubles. At the beginning of the class I knew there had been some cause of strife among the women, but on inquiry I found that the teachers had settled it, and it hardly seemed necessary for me to touch it. I was especially glad to have thirteen women, some older, some younger, unbind their feet, thus joining in the effort of the church to do its part in helping on this reform. These, with a few who had done so before, and with some in the outstations and the children of Christian parents, make thirty-three in and around Lin Ching who are thus set free from bondage.

"There are a good many villages near to the city in which work might be done

had one the time to do it. As to my visits in the country to the south, the north, and the west, much might be said. The impression left in my mind was, *material* on hand, but no one to lay the foundation, no one to do the building. A helper for the men was in some of the places, and a circle of male church members, with the Bible in hand and *trying* to sing the hymns, was encouraging and cause for gratitude; but alas, the women! What can be done for them? With my four months' work at an end I ought to begin over and compass the territory again without delay. To do this means a still greater delay in our own field, neglected all this time. So I must wait for a while, when I hope to make another short tour. If all this was true of the places where there were Christians, what can I say of the places where the men are inquiring by the hundreds, but the women have hardly been reached at all? Certainly we have need of patience until we can overtake the opportunity for work.

"In the region of Su Tsun I visited six or eight villages, and had great crowds of people to see me and some much interested to hear. Of course, the first visit of a missionary lady is always a cause of much curiosity, and one would hope on a second visit to be able to command less attraction to self and more attention to the truth. The teacher, Mr. Liu, said, 'There are probably forty villages which would be glad to invite you to visit them had you the time to go.' In another place, not very far distant, there were as many more. At present the Catholics are making it rather unpleasant for the Protestant church, but we hope peace may soon prevail. Surely the fields in this western region of Lin Ching are white, and some one, if not ourselves, ought to enter and gather in souls for the great harvest above. The condition of affairs at home seems to be such that possibly others who are able should enter instead of us. The work is one, no matter who does it or how. It

seemed to me wise to drop for a time my own work here, which has had such

constant attention, and spend the time in Lin Ching."



Japan Mission

MARCHING AS TO WAR

MR. ROWLAND, of Sapporo, writes of the attitude of the people in the Hokkaido, which is the same as in other parts of Japan:—

"There is a subdued earnestness on the part of the people everywhere such as I have never seen before. The war casts its influence, if not its shadow, everywhere over the whole people. December 31 we sent off over three hundred soldiers for the front in one train load. This makes us feel the war. Our own friends and Christian brothers go. The homes of officers near the barracks, both here and in Asahigawa, are full of widows. And these ladies, with their little fatherless children, are from time to time leaving for their former homes at the south, bereft of husband and home in the prime of life. During the Week of Prayer we held union meetings of the six Protestant churches in the city. It seemed as if almost every prayer and talk made reference to the war. Many were the lessons drawn from the war. One was: 'Let us Christians love to do Christian work, make it our meat and drink, as our generals at the front love to fight and make it their meat and drink. Then will the church win victories, even as our arms at the front are doing.' Children on the streets play war with gun and drum and flag. Picture postal cards depict Japanese babies dreaming of the bearded Russian soldier. Japan is in the war almost as a unit. I have met just one pessimist, only one who fears the country can't hold out. In the face of such well-nigh universal though quiet enthusiasm and devotion, it is hard to see how there can possibly be defeat for Japanese arms."

At a later date Mr. Rowland writes:—

"Here in Sapporo we pastors and missionaries join together in preaching the gospel once a week to the soldiers in the barracks. This permission has only now been secured. But now it is more than permission. It is apparently a cordial welcome. And the men gave us an attentive hearing last Friday night at the first meeting. We hope to follow this work up as much as possible, and get into touch personally with as many men as possible, so as to send them messages and literature when they are at the front.

"The temper of Japan is marvelous—intent, enthusiastic, and persistent, though subdued. There is no letting up of preparations."

STUDENTS REACHED

DR. ATKINSON writes of the appreciation shown his valuable paper, *Morning Light*, which is proving to be a useful evangelizing agency, as the following incident shows: Miss Chandler was on her way to the Tamon church on a recent Sunday, when she met a group of young men sauntering along, to whom she offered each a copy of the *Morning Light*, which was accepted with thanks:—

"A little later Miss Talcott, who was on the way to the Hyogo church, met the same group. She saw the papers in their hands, so stopped and asked them what church they attended. They replied that they were students in the Government Training School for Telegraph Operators, and had only recently arrived in Kobe. They said that they did not know anything about the Christian religion, but would like to be taught. Miss Talcott recommended the Kobe church to them, as that is quite near to the Telegraph Operators' School.

"During this period special preaching

services were held in both the Kobe and other Kumi-ai churches of the city. The young men attended every evening, and one evening they gave in their names as 'inquirers,' *i. e.*, as 'Students of the Way.'

"I hope they may, in due time, ask for baptism and admission into the church.

"At the special preaching services there is no asking or urging that a stand be made for Christ. The request is that those who wish to be taught give in their names and addresses. When this is done, they are called on, and arrangements are made for instruction. The next step is candidature for baptism. When this stage is reached, a special instruction class is formed and taught by the pastor. Then when knowledge and faith and conduct are deemed satisfactory, there is admission into the church by baptism, and public assent

to the creed and covenant of the church. All 'Students of the Way' do not become candidates for baptism; nor do all candidates for baptism unite with the church, but the majority move along on those lines until membership is attained.

"The general preaching services of the Kumi-ai churches throughout the country have been well attended, and the large audiences have given good attention to the addresses. One pastor, in a town a dozen miles from Kobe, said to me that it seemed to him that the mental response of the audiences of non-Christians was of a deeper and more sober character than heretofore.

"This is truly a plowing and sowing time, and we want to plow and sow all that we possibly can; and I am sure that friends in America would heartily join with us if they could only see what a splendid time for doing such work this really is."



Items from the Missions

Africa

Rev. Henry A. Neipp, of Bailundu: "Just now we are not hindered in our work. Every Sunday the gospel is preached in nine surrounding villages by our evangelists, no hindrance being made."

China

Rev. James H. Roberts, of Kalgan: "A recent tour among the places where our Christians live was very enjoyable, though the cold weather and the half-frozen state of the rivers made traveling unpleasant. In many places where we had sown the gospel seed in earlier years I found precious spiritual results. Our meetings of the Week of Prayer were very good; a harmonious spirit was manifested and several probationers were added to our list. Eleven adults were received as communicants last year."

Rev. Chauncey Goodrich, of Tung

Chou: "At Chefoo and Pei Tai Ho we heard the great guns as they thundered over the water, but the war has scarcely affected our work at all. Living has been somewhat higher, as some provisions have been carried to the seat of war. There have been large audiences in our street chapel and much more attentive listening than in the old time. At our last communion I baptized sixteen persons on confession of faith. We have lately had a class of twenty-five men who studied the 'Bible and Christian Evidences' for two months. Very few of them had much education, but they worked with real enthusiasm and made fine progress. The women meanwhile had two classes, of a month each. We count these classes of great importance in grounding our converts in the truth. This careful instruction makes them different men and women from what they would otherwise become."

Micronesia

Rev. Thomas Gray, Ponape: "On the steamer which has recently reached here seven German Catholic priests arrived to reinforce their work at Ponape. They are attempting now to make inroads upon my work, and with these seven workers

there is no telling what they will do. My teachers are few; the people are weak; our churches have higher moral standards than the Catholics, and I am largely tied up in my school work. All this is a great disadvantage to our churches. We must have missionaries."



Notes from the Wide Field

INDIA

RELIGIOUS MENDICANTS. — The *Dnyanodaya*, of Bombay, quotes from a Hindu vernacular newspaper an article which calls attention to what it terms "the immense crowd of religious mendicants which infest the land." It is a surprise to learn that, not counting the regular priests or attendants of the temples, there are over five millions of fakirs and others who are masquerading as saints and holy men, who are in no sense productive members of society, but living entirely upon the dole given them by people who fear them and who have been taught to expect a reward, in this world or the next, for such gifts. The following is a quotation from this Hindu paper, the *Sattiarwarthamani*: —

"We cannot too vigorously deplore the false piety and sense of religious merit which feeds fifty-two lacs (5,200,000) of these lazy, worthless fellows in the land today. For, be it remembered, that in addition to the millions of priests and temple attendants who legitimately live upon the offerings of the people, this other host of roaming, pestiferous, and morally rotten sadhus, which is nearly two per cent of the population, lives entirely and sumptuously upon the poverty of the land. Even supposing that the support of each of these unproductive beings costs only 40 rupees a year, in the feeding of the whole army of them the people assume annually a burden of about twenty-one crores of rupees (\$70,000,000), a sum which does infinite harm and not a whit of good to recipients or to givers, and a sum which, if used to irrigate the land or to build and maintain institutions of learning, would bring unspeakable blessings to the poor people of the land. It would support annually, for instance, 2,080,000 primary schools, educating some 60,000,000 children — about fifteen times as many children as are found in all Indian schools today and nearly all the children of school-going age in the country.

"We should not complain if this enormous charity of the people were wisely directed, or if these *Sanyasis* were in any way worthy of support. But no one claims that one in a hundred of them is worthy of help; it is only the offering of a foolish superstition and of a selfish hallucination that thereby one acquires merit for the future world! We are glad to see that Hindus themselves are beginning to rouse themselves to antagonize this stupendous folly."

CHINA

SPREAD OF WESTERN EDUCATION. — The following paragraph from the *Church Missionary Intelligencer* for February presents some striking facts upon the popular movements in China along educational lines: —

"Colleges have now been founded in fifteen of the provincial capitals, and primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up on every hand. Akin to this is the wide

diffusion of translations of Western literature and the growing power and authority of the native press. A few years ago there were only seven newspapers, but now there are 157 daily, weekly, and monthly journals, in which public questions are discussed with courage and independence. The tone of these newspapers is often a cause for thankfulness. Not long since, a provincial editor gave a paragraph of statistics concerning Christian progress in India, heading it with the words, 'Christ flourishing exceedingly'; while a leading article in a popular Shanghai daily lately urged the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China. The article pointed out that these have as their motive the accumulation of merit and the obtaining of good luck, while in Europe and America they are based upon the highest religious motive."

SOUTH CHINA MEDICAL COLLEGE AT CANTON. — This institution, which marks an epoch in the history of the Canton Medical Association, was formally opened on November 2. It is connected with the oldest hospital in China, to prepare the natives for the practice of medicine after Western methods. At the opening of the Medical College the Consul General of Canton and the Commissioner of Customs and members of the several missions made addresses. The Governor, Tartar General, and district magistrates, and many who had given for the erection of the building, were present. Due credit was given to Dr. Peter Parker for his ophthalmic hospital, and to Dr. Kerr, who continued Dr. Parker's work. The present medical school owes its existence almost entirely to Dr. J. M. Swan, though the land was given by the government. The contributions for the erection of the building came from many sources, \$3,000 having been subscribed by three patients, one of them a woman; the Parsee community contributing liberally, as did also the officials. The teaching is all in Chinese, the course covering four years. Our missionary, Mr. Nelson, of Canton, who reports these facts, says that at the dedication emphasis was laid by all speakers on the benefits which result from the preaching of Christ, not only for the body, but especially for the soul, and a hope was expressed that the college would be another means for the furthering of the kingdom of Christ in China.

AFRICA

THE BAROTSE MISSION. — The last number of the *Journal des Missions Evangeliques* states that the Chartered Company of South Africa, under whose "influence" King Lewanika has placed his country and the Barotse people, is beginning to exercise that influence in a way which will be felt. The Company is laying a tax upon each man and upon each married woman, *except the first wife*. The tax is to amount at first to \$2.40 of our money, to be increased later to \$5. This will be a blow struck against the prevailing polygamy, and it will also oblige men to work in order to be able to pay the tax.

The government has also decided that no colored persons, foreigners to the Barotse region, shall settle there without a special authorization, unless they are in the service of a white man. It permits the expulsion of immigrants whose presence would create disturbance. In this case one of the first effects would be to hinder the settlement among the Barotse of the "Ethiopians," whose political and revolutionary designs are dreaded by the administration. Meanwhile, the question of lands occupied by the French Mission is treated with extreme good will by the administration. It provides for each station lands large enough. In the new town at Victoria Falls it promises to the mission the choice between two or three locations near that part reserved for the natives.

King Lewanika has written a second letter to the Paris *Société des Missions*, in

which he says: "All the Barotse thank you for giving yourselves so much trouble for them; and although our people are made up of different tribes, they all thank you for the great good you have done in seeking to make them come out of darkness and enter the kingdom of God. . . . They thank you because they see that the wars which have desolated the country have disappeared, and that we have peace, men agreeing with one another."

A son of Lewanika, supposed to have been killed when four years old in the revolution of 1884, has recently appeared at the Barotse court. It seems that he was carried off and sold in the far interior, and came into the service of Dr. Fisher, of the Arnot Mission. He made an excellent impression upon the missionaries, who found him full of zeal, and who hope much from his influence in the royal family. He was welcomed with great public rejoicings and, to the distress of the mission, by the pagan sacred dance in honor of the moon. However, this was followed by a great assembly at a praise service conducted by the missionaries, in which they stated that though Christians could not participate in the dances their joy was not the less great. It was to God that they owed it. The king thanked them with emotion.



Miscellany

Bibliographical

Within the Pale. The True Story of Anti-Semitic Persecutions in Russia. By Michael Davitt. A. S. Barnes & Company, New York.

This volume tells the horrible story of the massacre of the Jews at Kishineff, the capital of Bessarabia, Russia, on the 19th and 20th of April, 1903. The writer gathered his material upon the ground within a month of the event. In addition to the sickening details of the massacres and the causes that led to them Mr. Davitt gives an excellent account of the condition of the Jews in the Russian empire, covering in a brief manner their history and characteristics, as well as the disabilities under which they are there compelled to live. This book is a mighty arraignment of the Russian government in its dealings with this ancient race.

The Harvest of the Sea. A Tale of Both Sides of the Atlantic. By Wilfred T. Grenfell, M.D. Cloth, net, \$1. Revell Company, New York.

Dr. Grenfell's Parish: The Deep Sea Fishermen. Norman Duncan. Revell Company.

The first of these two most interesting volumes is the work of Dr. Grenfell, the young Englishman and Oxford graduate who has devoted his life to the fisher folk of Newfoundland and Labrador.

"The price of fish" is the burden of the story, and it begins with the fishing fleet of the North Sea and the Dutch coast, such an one as recently suffered under the fire of Russian war vessels. The miserable and degrading conditions of early days and the present improvement are told as by an eyewitness.

The scene changes to the stormy ocean along the Newfoundland and Labrador coasts. The poverty and hardship of the fishermen's life on land and sea are thrillingly told, and are enough to fill the hardest heart with compassion. They did enlist the life service of this Christian doctor; and the blessed work of his mission ship and the changes wrought, and still taking place, are a splendid result of his persistent daring and devotion.

The second book is the story, written by another hand, of Dr. Grenfell's friends along the rugged and desolate shores of Labrador—a thousand miles of jagged rock. Hurricanes, fog, and icebergs add to the ordinary perils of the sea, while on land there is often the pinch of famine in the lonely huts. The heroic work and Christian teaching of Dr. Grenfell

are described with spirit and vividness, and make a powerful story of adventure and of success.

The Right Life and How to Live It. By Henry A. Stimson, D.D., New York, A. S. Barnes & Co. Pp. 256. Price \$1.20 net.

It was a happy thought on the part of Dr. Stimson at a time when attention has been singularly awakened by the two titles, "The Strenuous Life" and "The Simple Life," to direct the minds, specially of the young, to something back of the forms of life and its amenities, to the underlying principles by which life

should be governed. This is not a dry book of morals, nor a book of philosophy too abstruse to be understood by young people. It sets forth in a very attractive way the principles upon which life should be regulated, telling first of the facts of life, in view of which the law of life may be learned, with the application of these principles to the various departments of life. The style is clear, abounding in illustrations, and the whole book is such as would thoroughly interest young people who desire a thoughtful utterance on matters which most concern them.



Notes for the Month

SPECIAL TOPICS FOR PRAYER

For the outgoing missionaries: that divine protection will be given them in their journey and that they may find new strength as they take up their work among the people to whom they have devoted their lives. (See page 267.)

For the new work now opened at Beira, East Africa: that health may be given to those engaged in it, and that it may prove an effective agency for the evangelization of that portion of Africa. (See page 273.)

ARRIVAL ABROAD

April 7. At Kobe, Japan, Miss Gertrude Cozad, whose departure from New York on November 26, 1904, was not noted in the *Herald*.

DEPARTURES

April 25. From Boston, Rev. and Mrs. William H. Sanders, to rejoin the West Central African Mission, and Miss Nellie J. Arnott, to join the same mission. (See page 267.)

May 2. From New York, Rev. Dr. and Mrs. George F. Herrick, returning to the Western Turkey Mission.

May 10. From Boston, Rev. Dr. and Mrs. Charles C. Tracy, returning to the Western Turkey Mission, and Miss Mary L. Daniels, returning to the Eastern Turkey Mission.

May 13. From Boston, Rev. Dr. and Mrs. Robert Chambers, returning to the Western Turkey Mission; also Rev. Hervey C. Hazen, returning to the Madura Mission.

ARRIVALS IN THIS COUNTRY

May 9. At New York, Rev. and Mrs. Enoch F. Bell, of the Japan Mission, a return rendered necessary on account of health.

May 13. At San Francisco, Rev. and Mrs. Lyman P. Peet, of the Foochow Mission.



Donations Received in April

Maine

Bath, Central Cong. ch.	22 51
Cornish, Hillside Cong. ch.	12 73
Hampden, 1st Cong. ch.	4 25
North Bridgton, Cong. ch.	10 00
Orland, H. T. and S. E. Buck,	30 00

Presque Isle, Cong. ch., for work in Japan, 2 35—\$1 84

New Hampshire

Amherst, Cong. ch.	24 00
Bath, Y. P. S. C. E., for Shao-wu,	9 00

Candia, Cong. ch.	5 00
Claremont, Cong. ch.	30 00
Franklin, Cong. ch.	25 28
Gilmanton Iron Works, Cong. ch.	3 00
Keene, 1st Cong. ch., toward support Rev. C. A. Stanley, Jr.	300 00
Lisbon, Miss Mary R. Cummings,	25 00
Rye, Cong. ch.	23 00
Warner, Cong. ch., 5.58; Mrs. Mary H. Wilson, 3.65,	9 23
Winchester, Y. P. S. C. E., toward support Geo. M. Newell,	25 00
Wolfeboro, 1st Cong. ch.	30 25—508 76
<i>Legacies.</i> —Concord, Clara D. Berry Jackson, by Geo. A. Fernald, Ex'r,	500 00
	1,008 76

Vermont

Battleboro, Center ch., Friend,	2 00
East Barre, Cong. ch., 1.50, and Y. P. S. C. E., 4, all toward support Rev. J. X. Miller,	5 50
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	11 00
Essex, Mrs. J. N. Greene,	25
Fairlee, Myron W. Smith,	3 50
Hyde Park, 1st Cong. ch.	3 08
Island Pond, Cong. ch., toward support Rev. R. Thomson,	38 92
Milton, Cong. ch.	4 00
Pawlet, Cong. ch., toward support Rev. E. A. Yarrow,	35 00
Plainfield, Mrs. A. Betsey Taft,	50 00
Springfield, 1st Cong. ch.	15 00
Waterbury, Cong. ch., toward support Rev. J. X. Miller,	22 62
Wells River, Cong. ch., 18.55, and Y. P. S. C. E., 15, both toward support Dr. C. W. Young,	33 55
Wildor, 1st Cong. ch.	5 49
Windham, Cong. ch.	9 64—239 55
<i>Legacies.</i> —Essex, N. Lathrop, by A. A. Slater, Trustee, add'l,	20 00
	259 55

Massachusetts

Andover, Ladies, through Rev. S. C. Bartlett,	4 00
Ashburnham, 1st Cong. ch., Income C. M. Proctor legacy,	4 00
Auburndale, Cong. ch.	8 90
Boston, Old South Cong. ch., 1.073; Village ch. (Dorchester), 93.83; 2d ch. (Dorchester), 95.45; do., Y. P. S. C. E., toward support Dr. F. C. Wellman, 50; Highland ch. (Roxbury), 80.36; Mt. Vernon ch., additional, 60; Eliot ch. (Roxbury), E. Bumstead, 10; So. Evan. ch. (West Roxbury), toward support Dr. T. S. Carrington, 7; Central Cong. ch., of which 3 from Young People's class, 8,	1,477 64
Brimfield, Rev. Oscar Bissell,	4 25
Cambridge, North-av. Cong. ch., 301; Pilgrim ch., 72.35,	373 35
Chelsea, 1st Cong. ch., 15.97; Central Cong. ch., 6.20,	22 17
Chesterfield, Cong. ch.	5 08
Danvers, 1st Cong. ch., 38.51; do., Y. P. S. C. E., for Aruppukottai, 10,	48 51
Dracut, Central Cong. ch.	8 60
Dunstable, Wm. P. Proctor,	10 09
Fitchburg, Rollstone Cong. ch.	21 18
Franklin, Cong. ch.	11 63
Gardner, 1st Cong. Sab. sch., toward support Rev. G. H. Hubbard,	19 00
Greenwood, Union ch.	52 00
Hanover, 2d Cong. ch.	5 21
Harvard, Cong. ch.	5 50
Hyde Park, 1st Cong. ch.	68 70
Islington, Cong. ch.	1 15
Lakeville, Precinct Cong. ch.	17 00
Longmeadow, G. Washington Allen,	1 00
Lowell, High-st. Cong. ch.	69 74

Ludlow Center, 1st Cong. ch.	10 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne,	30 00
Magnolia, Rev. M. W. Stackpole, through Rev. S. C. Bartlett,	4 00
Mansfield, Cong. ch., 19.91, and Cong. Sab. sch., 12.07, both toward support Rev. W. H. Sanders,	31 98
Marion, James T. Wittet,	5 00
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge,	35 00
Mittineague, Cong. ch.	10 63
Newburyport, Belleville Cong. ch.	147 61
Newton Center, 1st Cong. ch.	172 70
Northampton, Alfred M. Fletcher,	2 50
North Brookfield, 1st Cong. ch.	8 00
Randolph, John E. Bradley,	10 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton,	13 00
Rowley, Cong. ch.	21 00
Salem, Tabernacle ch., of which 66.08 toward support Rev. D. S. Herrick,	65 88
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	16 00
Shirley, Y. P. S. C. E., for Shao-wu,	5 00
Somerville, H. M. Moore,	25 00
South Hadley, Cong. ch.	24 07
South Sudbury, Memorial Cong. ch.	8 65
Springfield, Hope Cong. ch., of which 182.88 toward support Dr. W. O. Ballantine,	204 54
Sturbridge, Friend,	1 00
Uxbridge, 1st Cong. ch.	26 94
Wellesley Hills, K.,	500 00
Westboro, Cong. ch., to const. WILLIAM E. CHAMBERLAIN H. M.	108 60
West Boxford, Cong. ch.	3 85
Whitman, 1st Cong. ch.	15 07
Williamstown, 1st Cong. ch.	274 05
Winchendon, North ch., Y. P. S. C. E., for Shao-wu,	5 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark,	200 00
Worcester, Park Cong. ch., 3.75; do., Friend, 25,	28 75
—, Friends,	62 50
—, Gustav Benck,	1 00—4,315 93

<i>Legacies.</i> —Clinton, Richard W. Foster, by C. L. S. Hammond and Catherine E. Foster, Ex'rs,	5,000 00
Hopkinton, Mrs. Sarah B. Crooks, by Mary E. Putnam, Ex'x,	10,000 00
Northampton, Numan Clark, add'l,	25 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l,	33 33—15,058 33
	19,374 26

Rhode Island

Central Falls, Cong. ch.	122 49
Newport, United Cong. ch.	20 16
Providence, Beneficent Cong. ch.	30 63—173 28

Connecticut

Bozrah, Cong. ch.	14 50
Bridgeport, Mrs. F. B. Hall,	5 00
Durham, Cong. ch.	15 00
East Canaan, Cong. ch.	2 65
East Norwalk, Swedish Cong. ch.	3 75
Fairfield, Mrs. Jane H. Kippen,	27
Groton, Cong. ch.	24 19
Guilford, 1st Cong. ch.	20 00
Hartford, 1st Cong. ch., 211.37; Farmington-av. ch., Mission Study class, for Sendai, 30,	241 37
Killingworth, Cong. ch.	8 00
Meriden, Mrs. John Sutliff,	90
Middletown, 1st Cong. ch., toward support of missionary,	91 15
Milford, 1st Cong. ch.	36 63
Montville, 1st Cong. ch.	10 25
Morris, Cong. ch.	9 00
New Britain, South Cong. ch., to const. LEOLIN H. KEENEY, H. M.	100 00
New Haven, Davenport ch., 35.54; Howard-av. Cong. ch., 29.99,	65 53
Old Saybrook, Cong. ch.	9 55

Putnam, 2d Cong. ch., toward support missionary,	101 66
Scotland, Cong. ch.	1 00
South Glastonbury, Cong. ch.	10 00
Talcottville, Y. P. S. C. E., for native preacher, Rahuri,	10 00
Thomaston, 1st Cong. ch., of which 25 from Mary S. Hazen,	36 48
Union, Cong. ch.	6 00
Waterbury, 2d Cong. ch., 741.18; Mrs. Elizabeth C. Kimball, deceased, 50, 791 18	
West Hartford, 1st ch. of Christ, of which 150 toward support Rev. H. G. Bissell,	250 00
Willimantic, 1st Cong. ch.	16 02
Winsted, 1st Cong. ch.	57 31
Woodbury, 1st Cong. ch.	5 50
Woodstock, 1st Cong. ch.	13 64
—, Friend,	100 00—2,056 53
<i>Legacies.</i> —Somers, Claudius B. Pease, by Charles H. Barrows and Harriet R. Pease, Ex'rs,	1,000 00
	3,056 53

New York

Albany, 1st Cong. ch., toward support Rev. J. X. Miller,	75 00
Angola, Miss A. H. Ames,	5 00
Binghamton, Mrs. Edward Taylor,	10 00
Bridgewater, 1st Cong. ch.	21 50
Brooklyn, Susie E. Lejeune, .50; Charles Phillips, .25,	75
Churchville, Cong. ch.	15 08
Cohoes, Friend,	400 00
Danby, Cong. ch.	2 00
Eldred, Rev. R. W. Allen,	10 00
Ithaca, 1st Cong. ch.	65 81
Moravia, Mrs. W. C. Tuthill,	100 00
Morristown, 1st Cong. ch.	6 68
New York, Rev. Lyman Abbott, D.D.	100 00
Niagara Falls, 1st Cong. ch., for Battalagundu,	35 00
Oswego Falls, Cong. ch.	7 00
Parishville, Cong. ch.	10 00
Rutland, Cong. ch., for native preacher, Arupukottai,	25 00
West Bloomfield, Y. P. S. C. E., for Shao-wu,	5 00—893 82
<i>Legacies.</i> —Brooklyn, Hiram G. Combes, add'l, less expenses,	88 22
	982 04

New Jersey

Bound Brook, Cong. ch.	48 45
Dunellen, Rev. A. F. Todd,	1 00
East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd,	200 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	200 00
Montclair, 1st Cong. Sab. sch., toward Support Rev. J. D. Eaton,	25 00—474 45

Pennsylvania

Germantown, 1st Cong. ch.	18 70
Philadelphia, Christ Memorial ch., 300; Central Cong. ch., 77; Sarah R. Weed, 30; E. F. Fales, for work in Japan, 5; Kingsessing, 5,	417 00
Pittsburg, Cash,	100 00—535 70
<i>Legacies.</i> —Philadelphia, Dr. Samuel Ashhurst, add'l, less expenses,	1,659 37
	2,195 07

Maryland

Baltimore, Sab. sch. of Associate Cong. ch., for Shao-wu,	5 00
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Georgia

Andersonville, Cong. ch.	66
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Florida

Jacksonville, C. R. Blakely, for Shao-wu,	5 00
St Petersburg, Cong. ch.	5 00—10 00

Alabama

Beloit, Union Cong. ch.	2 05
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Mississippi

Tougaloo, Cong. Sab. sch. in University ch., for Shao-wu,	30 90
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Tennessee

Bonair, Cong. ch., .50; 2 X, 2,	2 50
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Arkansas

Lone Rock, W. A. Pratt,	5 00
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Texas

Dallas, Sab. sch. of Central Cong. ch., for Tientsin,	10 00
—, Lone Star Asso. of Cong. chs.	3 96—13 96

Indiana

Noblesville, Geo. Sandfield,	100 00
Washington, Cong. ch., through E. E. Barakat for Armenian theological students,	1 00—101 00

Missouri

Breckenridge, Cong. ch.	9 60
Neosho, Cong. ch.	30 00
Thayer, 1st Cong. ch.	2 00—41 60

Ohio

Castalia, Cong. ch.	8 00
Cleveland, Lake View Cong. ch., Ladies Asso., 10; East Madison-av. Cong. ch., 5.21,	15 21
Columbus, Washington-av. Cong. ch., 6; Mayflower Cong. ch., 5,	11 00
Florence, Cong. ch.	4 50
Norwalk, 1st Cong. ch.	7 33
Oberlin, Friend,	5 00
Sandusky, Y. P. S. C. E., toward support Rev. J. H. Dickson,	17 50
Stanleyville, Cong. ch.	2 00
Twinsburg, Cong. ch.	13 38
Wellington, H. B. Hamlin,	10 00—93 92

Illinois

Buda, Cong. ch.	42 60
Chicago, Leavitt-st. Cong. ch., 100.20; New England Cong. ch., 48; Warren-av. Cong. ch., 30.80; 1st Cong. ch., 27.46; David Fales, 100; John C. Newcomb, 25,	331 46
Delavan, R. Houghton, toward support Rev. W. P. Sprague and Rev. W. W. Wallace,	50 00
Des Plaines, Cong. ch.	30 85
Earlville, J. A. D.	25 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	65 00
Geneva, Cong. ch.	13 71
Harrison, Cong. ch.	5 00
Hennepin, Cong. ch.	4 50
Hinsdale, Cong. ch.	150 80
McLean, Cong. ch.	4 93
Park Ridge, Immanuel Cong. ch., German,	2 00
Pittsfield, 1st Cong. ch.	4 71
Polo, Mrs. L. H. Barber,	20 00
Rollo, Cong. ch.	22 20
Sandwich, Cong. ch.	54 08

Shirland, Cong. ch.	5 00
Toulon, Cong. ch. and Sab. sch.	66 00
Wataga, Cong. ch.	3 00
West Chicago, Cong. Sab. sch., for native worker, Foochow,	15 00
Wheaton, College ch.	22 23
Yorkville, Cong. ch.	18 00—956 07

Less: Chicago, Plymouth ch., transferred to Ruth Tracy Strong Fund, 10 00

946 07

Legacies.—Port Byron, Mrs. Josephine A. Hollister, by Rhoda T. McRoberts, Ex'x, 250, less expenses, 240 00

1,186 07

Michigan

Ann Arbor, Cong. Sab. sch., toward support Rev. J. H. Dickson,	25 00
Charlotte, Cong. ch.	13 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 250; Fort-st. Cong. ch., 11.10,	261 10
Eaton Rapids, Cong. ch.	6 10
Grand Blanc, 1st Cong. ch.	9 25
Grand Haven, Cong. ch.	4 32
Hubbell, Cong. ch., Woman's Union,	5 00
Litchfield, Cong. ch., 13.71; do., Woman's Meeting, through Rev. J. K. Browne, 6.01,	19 72
Maybee, Cong. ch.	4 00
Memphis, Cong. ch. and Sab. sch.	9 30
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts,	14 00
Rockford, Cong. ch.	15 67
Saginaw, Mrs. A. M. Spencer,	5 00
Salem, 1st Cong. ch.	8 50
South Haven, 1st Cong. ch.	23 43
Stanton, 1st Cong. ch.	25 00
Ypsilanti, Cong. ch.	25 00
—, Anon., for Kustendil, 300, and for Japan, 85,	385 00—853 30

Legacies.—Petoskey, Mrs. Alice H. Chipman, by Chillion L. Smith, Ex'r, add'l, 2,000 00

2,858 30

Wisconsin

Brandon, Cong. ch.	8 60
Clinton, 1st Cong. ch.	45 86
Delavan, Cong. ch.	10 56
Eau Claire, 2d Cong. ch., for native worker, Madura,	8 00
Oshkosh, 1st Cong. ch.	2 00
Prescott, Cong. ch.	13 30
Rio, 1st Cong. ch.	7 50
Rosendale, 1st Cong. ch.	22 50
Spring Green, 1st Cong. ch.	5 00
Springvale, Cong. ch.	16 00
Stockbridge, 1st Cong. ch.	35 00
Union Grove, 1st Cong. ch.	35 50
Whitewater, Cong. ch.	14 50
Wycena, Cong. ch.	2 22—231 54

Correction.—Eau Claire, item in Nov., '04, *Herald*, 8, and in Feb., '05, *Herald*, 8, from Mrs. Amelia Stepf to be credited to 2d Cong. ch., for native worker, Madura.

Iowa

Alexander, 1st Cong. ch.	7 00
Ames, In memory of Mrs. James H. Hutchison,	1 00
Burlington, Cong. ch.	30 00
Des Moines, Friends remembering, additional,	5,850 00
Dubuque, 1st Cong. ch.	105 75
Magnolia, Cong. ch.	4 41
Manchester, Cong. ch.	49 81
Maquoketa, G. M. Johnson, toward support Dr. W. A. Hemingway,	2 50
New Hampton, German Cong. ch.	3 60

Orient, Cong. ch.	2 54
Sioux City, 1st Cong. ch.	136 53—6,193 14

Minnesota

Benson, Pilgrim Cong. ch.	3 60
Dexter, Cong. ch.	2 25
Dodge Center, Cong. ch.	8 00
Mankato, 1st Cong. ch.	7 80
Minneapolis, 1st Cong. ch., toward support Rev. J. E. Merrill, 200; Plymouth ch., toward support Rev. A. H. Clark, 100; Vine-st. Cong. ch., by Mrs. H. W. Brownson, 5,	305 00
Northfield, Friend,	10 00
Owatonna, Cong. ch., through Rev. J. K. Browne,	2 60—333 65

Kansas

White City, Cong. ch.	1 72
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Nebraska

Hastings, 1st Cong. ch.	75 00
Lincoln, Vine-st. Cong. ch.	25 00
Olive Branch, Ger. Cong. ch.	8 10
Seward, Lincoln Asso.	3 26
Shickley, Cong. ch.	3 15
Springfield, Cong. ch.	19 75
Waverly, Cong. ch.	6 13—140 39

California

Bakersfield, Harriet F. Buss,	5 00
Cloverdale, Cong. ch.	15 00
East Los Angeles, Cong. ch.	4 56
Los Angeles, Park ch.	22 00
Oakland, 1st Cong. ch., toward support Rev. S. R. Gulick,	136 00
Pasadena, North Cong. ch.	45 00
Paso Robles, Cong. ch.	1 15
Petaluma, Cong. ch.	7 00
Sacramento, 1st Cong. ch.	51 65
San Francisco, 1st Cong. ch., of which 100 from Edward Coleman, 350.48, and Y. P. S. C. E., 25, all toward support Dr. H. H. Atkinson,	375 48
Santa Rosa, Cong. ch., K. E. Soc.	5 00—667 84

Oregon

Hood River, Cong. ch., for Sendai,	6 00
Portland, Mississippi-av. Cong. ch., for Sendai,	10 00
Sherwood, Hood View Cong. ch., for Sendai,	3 00
The Dalles, Cong. ch., for Sendai,	80 00—99 00

Colorado

Colorado Springs, Charles Alley,	5 00
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Washington

Ahtanum, Cong. ch.	9 17
Bellevue, 1st Cong. ch.	2 00
Columbia, Cong. ch.	5 00
Coupeville, 1st Cong. ch.	5 00
Everett, Cong. ch.	7 15
Newman Lake, Cong. ch.	5 26
Pomeroy, 1st Cong. ch.	1 46
Seattle, Green Lake Cong. ch., 10; Union Cong. ch., 16.80; Oak Lake Cong. ch., 1.65,	28 45
Tacoma, Plymouth Cong. ch.	3 41
Touchet, Cong. ch.	3 55
Trent, Cong. ch.	4 50
Washtucna, Cong. ch.	5 35—80 30

South Dakota

Ashton, Cong. ch.	1 30
Eureka, St. Paul German Cong. ch., 2.10; St. Paul Blumenthal Cong. ch., 4.25,	6 35

Hot Springs, Wm. Black,	5 00
Mitchell, Mr. and Mrs. W. W. Lowell	
and Rev. A. Craig Bowdish, for	
Shao-wu,	30 00
Springfield, Cong. ch.	14 45
Springs, Cong. ch.	2 00
Wessington Springs, Cong. ch.	7 00
Yankton, E. C. Dudley,	2 00—68 10

Montana

Big Timber, 1st Cong. ch., Friend,	5 00
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Idaho

Clark Fork, Churches at Clark Fork,	
Thornton, and Hope,	5 50

Hawaii

Honolulu, Central Union ch., 100, and	
Sab. sch., 50, both for Pleasant	
Island Mission; Mr. and Mrs.	
Henry C. Brown, for work in	
Madura, 30,	180 00
Lihue, Mrs. M. S. Rice,	10 00—190 00

Foreign Lands and Missionary Stations

China, —, A missionary,	50 00
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St. Paul's Institute

Income and contributions received,	737 52
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Ruth Tracy Strong Fund

(For work at Beira, East Africa)

MASSACHUSETTS.—Newton, Rev. Cornel-	
ius H. Patton,	50 00
MARYLAND.—Baltimore, Y. P. S. C. E. of	
2d Cong. ch.	10 00
ILLINOIS.—Chicago, Plymouth Cong. ch.,	
Miss Flora Starr,	10 00
	70 00

From the AMERICAN MISSIONARY ASSOCIATION

H. W. Hubbard, New York City,
Treasurer

Income of Avery Fund, for missionary work	
in Africa,	2,262 88

Congregational Christmas Box Offering

Receipts,	164 44
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Income W. W. Penfield Fund

Receipts,	4 18
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Work in the Philippines

For salaries, Rev. and Mrs. R. F. Black,	
to December 31, 1904, 750; balance appro-	
priations for 1904, 82.72,	832 72

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part,	12,949 67
Toward house for the Misses Melville, 300 00—13,249 67	

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIORMrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 9,000 00From WOMAN'S BOARD OF MISSIONS FOR THE
PACIFICMiss Mary C. McClees, Oakland, California,
Treasurer 1,388 35**MISSION SCHOOL ENTERPRISE**

MAINE.—So. Berwick, Y. P. S. C. E.	6 15
NEW HAMPSHIRE.—Rye, Y. P. S. C. E.	12 00
MASSACHUSETTS.—Abington, Y. P. S. C.	
E. of 1st Cong. ch., 10; Boston, Brighton	
Y. P. S. C. E., 10; Chelmsford, Y. P. S.	
C. E., 3,	23 00
RHODE ISLAND.—Peacedale, Cong. Sab.	
sch.	7 56
CONNECTICUT.—Broad Brook, Y. P. S. C.	
E., 5; East Hartford, 1st Cong. Sab. sch.,	
kindergarten, 5.77; Kensington, Cong.	
Sab. sch., 10, and Y. P. S. C. E., for	
Japan, 2.50; Milford, 1st Cong. Sab. sch.,	
8.02; New London, Sab. sch. of 1st ch. of	
Christ, for school in India, 14.05; Nor-	
wich, Broadway Cong. Sab. sch., 25; So.	
Britain, Y. P. S. C. E., 3,	73 34
NEW YORK.—Candor, Y. P. S. C. E.	2 50
NEW JERSEY.—Newark, Y. P. S. C. E. of	
1st Cong. ch., 3.02; Westfield, Cong. Sab.	
sch., 5,	8 02
MARYLAND.—Baltimore, Y. P. S. C. E. of	
2d Cong. ch.	5 00
NORTH CAROLINA.—Cedar Cliff, Cong.	
Sab. sch.	1 00
ALABAMA.—Beloit, Union Cong. Sab. sch.,	
1, and Y. P. S. C. E., 2.95,	3 35
KENTUCKY.—Lexington, Cong. Sab. sch.	2 00
OHIO.—Windham, Cong. Sab. sch.	5 25
ILLINOIS.—Aurora, Y. P. S. C. E. of New	
England Cong. ch., 5; Chicago, North	
Shore Cong. Sab. sch., 11.18; Oak Park,	
1st Cong. Sab. sch., 12.41,	28 59
MICHIGAN.—Detroit, Woodward-av. Cong.	
Sab. sch., 14; Eaton Rapids, 1st Cong.	
Sab. sch., 1.70; Muskegon, do., 5.36;	
Rockford, Cong. Sab. sch., 4.33,	25 39
WISCONSIN.—Prescott, Cong. Sab. sch.,	
6.50; Rio, Y. P. S. C. E., 2.50,	9 00
IOWA.—Dubuque, 1st Y. P. S. C. E., 4.75;	
Farmington, Anson Cong. Sab. sch., 1.40;	
Magnolia, Cong. Sab. sch., 5,	11 15
WASHINGTON.—Ahtanum, Cong. Sab. sch.,	
.83, and Y. P. S. C. E., 5,	5 83
NORTH DAKOTA.—Hankinson, Cong. Sab.	
sch.	10 00
	239 73

For Support of Young Missionaries

INDIANA.—Fort Wayne, Plymouth Y. P.	
S. C. E., for Lee Fund,	29 00
ILLINOIS.—Algonquin, Y. P. S. C. E.,	
3.50; Carpenterville, do., 10; Seward,	
do., 12.50, all for MacLachlan Fund,	26 00
MICHIGAN.—Ann Arbor, Y. P. S. C. E.,	
for Lee Fund,	10 00
IOWA.—Cherokee, Y. P. S. C. E., 6; Whit-	
ing, do., 7, both for White Fund,	13 03
	69 03

Additional Donations for Special Objects

MAINE.—Portland, Bethel ch., Mission	
Band, for scholarship, Ceylon, 5, and	
from Mrs. E. F. Southworth, for pupil,	
care Rev. F. E. Jeffery, 15,	20 00
NEW HAMPSHIRE.—Gilmanton Iron	
Works, Y. P. S. C. E., for work, care	
Rev. J. H. Pettee, 8; Jaffrey, Carrie E.	
Bingelow, for work, Shansi, 20,	28 00
VERMONT.—Brattleboro, Cong. Sab. sch.,	
for pupil, care Rev. E. Fairbank, 25;	
Middlebury, Cong. Sab. sch., for work,	
care Rev. and Mrs. G. M. Rowland, 11;	
Sherburne, Mrs. Lucy Currier, for pupil,	
care Rev. Wm. Hazen, 5; West Brattle-	
boro, Cong. ch., for work, care Dr. C. E.	
Clark, 50; do., Hattie N. Clark, for do., 25,	116 00
MASSACHUSETTS.—Acton, Cong. Sab. sch.,	
Prim. Dept., for pupil, care Miss C. Shat-	

- tuck, 5; Andover, South ch., for work in Tottori, 12.66; Attleboro Falls, Central ch., Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 12; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 75; Dedham, Miss M. C. Burgess, for student, care Rev. E. C. Partridge, 20; Groton, Mrs. E. P. Shumway, for school for the blind. Oorfa, 30; Marlboro, Chinese Sab. sch. of Union Cong. ch. and friends, for native preacher, care Rev. C. R. Hager, 60; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 24; Stockbridge, Cong. Sab. sch., for pupil, care Mrs. Edward Fairbank, 10; West Medway, Cong. Sab. sch., for pupil, care Miss M. L. Daniels, 25; Worcester, Friend, for work at discretion of Rev. W. P. Sprague, 50; do., D. M. Wheeler, for work, care Rev. E. Fairbank, 30,
- 353 66
- CONNECTICUT.—Groton, Chapter of King Alfred, for the Doshisha, 14; New Britain, Mrs. Sarah A. Strong, for ch., care Rev. F. B. Bridgman, 500; do., Bertha L. Bancroft, for Ponasang Hospital, care Dr. H. A. Kinnear, 2; South Britain, Cong. Sab. sch., Prim. class, for pupil, care Rev. E. Fairbank, 20; Taftville, Y. P. S. C. E., for Building Fund, care Rev. E. H. Smith, 5; Vernon Center, Y. P. S. C. E., for pupil, care Rev. H. J. Bruce, 10; Wallingford, 1st Cong. ch., Friends, for Hiroshima ch. Building Fund, 70; Woodstock, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. L. Hodous, 7.55; —, Friend, for use of Miss T. L. Huntington, 20,
- 648 53
- NEW YORK.—Clifton Springs, Miss Perry, for kindergarten supplies for Miss N. J. Arnott, 10; Deansboro, Cong. Sab. sch. and Young Men's Bible Class, for native helper, care Rev. F. E. Jeffery, 7; Gasport, Jun. Y. P. S. C. E., for work, care Rev. H. C. Hazen, 5; Hammond, through Hobert A. Rowland, for work, care Rev. G. M. Rowland, 10; Hastings-on-Hudson, Dr. Albert Shaw, for work, care Rev. G. E. White, 25; Lancaster, Presb. ch., for work, care the Misses Ely, 25; New York, Miss O. E. P. Stokes, for work in Harpoot, 25; do., S. Goorabian, 10, Michaelian Bros., 25, Bedros Kazanjian, 25, Alex. T. Darak, 10, M. Chamalian, 10, for hospital at Harpoot; do., Helping Hand Soc., for Helping Hand work, care Mrs. W. E. Hitchcock, 13; do., Sab. sch. of French Evan. ch., for pupil, care Rev. H. A. Neipp, 10; do., Edith L. Thomas, for work, Ing-hok, 5; do., Miss J. C. Prall, for Ponasang Hospital, 3; Paris, Rev. Wallace E. Mather, for medical work, Foochow, 5; Port Byron, Rev. and Mrs. C. H. Beebe, for Sofia ch., 2; Sherburne, Fannie L. Rexford, for hospital work, care Rev. W. N. Chambers, 20; Smyrna, Martha H. Northup, for Ponasang Hospital, 2,
- 247 00
- NEW JERSEY.—Boonton, Y. P. S. C. E. of 1st Presb. ch. (52 from Senior and 26 from Junior), for pupils, care Rev. W. S. Dodd, 78; East Orange, 1st Y. P. S. C. E., for Bible-reader, care Rev. W. S. Dodd, 10,
- 83 00
- PENNSYLVANIA.—Goshenhoppen, Schwenkfelders Sab. sch., for work, care Rev. C. A. Nelson, 40; Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5,
- 45 00
- FLORIDA.—West Palm Beach, J. C. Stowers, for pupil, care Rev. Chauncey Goodrich, 30; Winter Park, Cong. Sab. sch., Mrs. Kendall's class, for work, care Rev. H. J. Bennett, 4.24,
- 34 24
- ALABAMA.—Talladega, Friend for native preacher, care Rev. C. S. Vaughan,
- 40 00
- MISSISSIPPI.—Moorhead, Children of the A. M. A. school, 10, A. M. Pond, 10, Miss F. A. Gardiner, 5, all toward support Mrs. M. L. Sibley,
- 25 00
- OHIO.—Akron, Miss Rachel Davies, for work, care Rev. J. P. Jones, 10; Cincinnati, Rev. and Mrs. L. W. Mahn, for native helper, Foochow, 5; Cleveland, Andrew Auten, for use of Rev. E. C. Partridge, 16.50; do., Y. P. S. C. E. of Hough-av. Cong. ch., for native preacher, care Rev. Lewis Hodous, 10; do., Bertha M. Lee, for kindergarten supplies for Miss N. J. Arnott, 5; Elyria, Cong. ch., toward support Bible-woman, 15, and other work, care Dr. C. R. Hager, 12.75; Hudson, Friend for native worker, care Rev. J. P. Jones, 10; Oberlin, The Kindergarten Training School, for kindergarten supplies for Miss N. J. Arnott, 10.15; Oxford, Western College Union Miss. Soc., for pupils, care Mrs. G. G. Brown, 20; Youngstown, Dr. John J. Thomas, for student, care Rev. C. W. Kilbon, 30; do., Helen Baldwin, for kindergarten supplies for Miss N. J. Arnott, 5,
- 149 40
- ILLINOIS.—Chicago, Y. P. S. C. E. of Grace Cong. ch., for pupil, care Mrs. R. Winsor, 30; do., Grace Cong. Sab. sch., for native helper, care Rev. H. B. Bissell, 12.50; do., Grace Cong. ch., Mr. and Mrs. J. A. Werner, for do., 10; do., Elliot S. Hall, for work, care Rev. C. L. Storrs, Jr., 25; do., J. W. Elliott, for distributing Testaments, care Rev. T. T. Holway, 10; Elgin, Y. P. S. C. E., for work, care Miss Alice Hall, 25; Evanston, Mrs. E. J. Buffington, for pupils, Marathi, 45; Payson, Rev. D. B. Eells, for native preachers, care Mrs. R. Winsor, 50; Peoria, Miss M. H. Bradley, for Ponasang Hospital, 1,
- 208 50
- MICHIGAN.—Battle Creek, Chas. H. Wheelock, for work, care Rev. J. F. Clarke, 10; Detroit, Fort-st. Cong. ch., Friend, for work, care Rev. H. S. Galt, 2; Upton Works, 24th-st. Cong. ch., Mrs. G. Hull, for pupil, care Miss M. B. Harding, 3.75; do., do., Jun. Y. P. S. C. E., for do., 3.75,
- 19 50
- IOWA.—Des Moines, Friends remembering, for work among Kataris, 500, for *Dnyanodaya*, 300, for *Zornitsa*, 350; Grinnell, W. J. Rapson, for use of Rev. G. E. White, 5; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30; Nashua, 1st Cong. ch., for kindergarten supplies for Miss N. J. Arnott, 8.83; New Hampton, Belle Powers, for do., 25; Orchard, Rev. S. A. Martin, toward support K. Solomon, care Rev. J. P. Jones, and to const., with previous donations, Mrs. S. A. MARTIN, H. M., 50.10; Whiting, Cong. ch., Ladies' Miss. Soc., for kindergarten supplies for Miss N. J. Arnott, 5,
- 1,273 93
- CALIFORNIA.—Campbell, Mrs. Bull, for kindergarten supplies for Miss N. J. Arnott, 3; Mills College, through Mrs. S. L. Mills, for use of Mrs. G. G. Brown, 3; San Francisco, 1st Cong. ch., Miss Bowman's class, for hospital work, care Dr. H. H. Atkinson, 10; Sherman, Rev. W. P. Hardy, for catechist, care Rev. J. C. Perkins, 25,
- 41 00
- COLORADO.—Denver, 2.30 P.M. Sab. sch. of 2d Cong. ch., for Bible-woman, care Dr. C. R. Hager,
- 15 00
- CANADA.—Montreal, Three friends, in memoriam, for S. B. F. scholarship, care Miss Emily McCallum, 70; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50,
- 120 00
- HAWAII.—Honolulu, Mrs. Mary Castle, for the Doshisha,
- 200 00
- Income Anatolia College Endowment**
- From Blank Memorial Fund, for scholarship,
- 30 00
- For Publication Work, Constantinople**
- Previously acknowledged, 3,749 42
- MASSACHUSETTS.—Holbrook, Mrs. E. M. Spear,
- 100 00

CONNECTICUT.—New London, Mrs. J. N. Harris,	100 00
	200 00

MISSION WORK FOR WOMEN

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Miss Sarah Louise Day, Boston,
Treasurer

For kindergarten, care Miss Diadem Bell,	5 00
For work of Mrs. M. L. Gordon,	5 00
For pupil, care Miss A. M. Lord,	20 00
For pupil, care Mrs. M. L. Sibley,	15 00
For pupil, care Mrs. M. L. Sibley,	15 00
For use of Dr. R. P. Hume,	3 00
For work, care Mrs. J. E. Abbott,	50 00
For work, care Rev. E. S. Hume,	20 00
For native pastor, care Rev. J. P. Jones,	12 50
For scholarship, care Miss I. F. Dodd,	38 90
For work, care Miss Luella Miner,	15 00
For work, care Mrs. J. S. Porter,	5 00—204 40

From WOMAN'S BOARD OF MISSIONS FOR THE
PACIFICMiss Mary C. McClees, Oakland, California,
Treasurer

For Bible-reader and Bibles, care Miss M. F. Denton,	35 00
For Memorial ch., Pao-ting-fu,	10 00
For work, care Miss M. F. Denton,	250 00
For use of Miss C. Shattuck,	25 00—320 00
	4,436 18

Donations received in April,	51,920 86
Legacies received in April,	20,565 92
	72,486 78

Total from September 1, 1904, to May 1, 1905, Donations, \$341,795.90; Legacies, \$66,328 = \$408,123.90.

The New Missionary Vessel

NEW HAMPSHIRE.—Derry, Central Cong. ch., Mayflower Mission Band, 2; Littleton, Cong. Sab. sch., Prim. Dept., .80; Plaistow (N. H.) and No. Haverhill (Mass.), Cong. Sab. sch., 2,	4 80
VERMONT.—Shoreham, A friend, 5; Westminster, Cong. Sab. sch., 5.25,	10 25
MASSACHUSETTS.—Holyoke, through B. N. Norton, 1; Newburyport, Belleville Cong. Sab. sch., 14.50; Newton Center, F. A. Gardiner, 2; Princeton, Cong. Sab. sch., Mrs. C. A. White's class, 2; Reading, Cong. Sab. sch., 13.42; —, Friend of American Board, 1,	33 92
RHODE ISLAND.—Kingston, Cong. Sab. sch.,	5 00
CONNECTICUT.—Bridgeport, Park-st. Cong. Sab. sch., 10.96; Bridgewater, Cong. Sab. sch., 1.50; Norwich, Broadway Cong. Sab. sch., 10; Plymouth, Cong. Sab. sch., Home Dept., 1.20,	23 66
NEW JERSEY.—Newark, 1st Cong. Sab. sch., 3.70; Upper Montclair, Christian Union Cong. Sab. sch., 11.10,	14 80
MARYLAND.—Baltimore, Y. P. S. C. E. of 2d Cong. ch.,	50
NORTH CAROLINA.—Haw Branch, Cong. Sab. sch.,	1 00
INDIANA.—East Chicago, Jun. Y. P. S. C. E.,	1 50
MISSOURI.—Webster Groves, Cong. Sab. sch.,	5 00
OHIO.—Cleveland, Lakeview Y. P. S. C. E.,	3 55
ILLINOIS.—Atkinson, Cong. Sab. sch., 3.42; Brimfield, do., 1; Dover, do., 5; Jacksonville, Cong. ch., Mission Band, .70; Joy Prairie, Cong. Sab. sch., 5.18; Lacon, E.	

E. and M. P. Chase, 1; Miss Ida F. Waterson, .20; Wheaton, College ch. Sab. sch., 6.60,	23 10
MICHIGAN.—Kenton, Cong. Sab. sch.,	6 00
IOWA.—Garner, Jun. Y. P. S. C. E., .50; Peterson, Cong. Sab. sch., 2; Westfield Mission Band, .20,	2 70
MINNESOTA.—Bagley, Cong. Sab. sch., 3.16; Big Lake, do., .70; Orrock, do., .20,	4 06
NEBRASKA.—Hemingford, Cong. Sab. sch., 1.70; Sargent, do., 1,	2 70
CALIFORNIA.—Mill Valley, Cong. Sab. sch., 5.25; Santa Ana, do., 1.90,	7 15
OREGON.—Cedar Mills, German Cong. Sab. sch.,	50
COLORADO.—Boulder, Cong. Sab. sch., 6.80; Ward, do., 5,	11 80
UTAH.—Salt Lake City, 1st Cong. Sab. sch.,	8 40
	170 39

Building and Equipment Fund

NEW YORK.—New York, John D. Rockefeller, for Pasumalai College, additional land and buildings (in part),	5,000 00
Euphrates College, Industrial Department (in part),	1,000 00
Anatolia College, Industrial Department (balance),	1,000 00
Samokov Collegiate and Theological Institute, Industrial Department (balance),	1,500 00
Pasumalai College, Industrial Department (in part)	2,000 00
Publication work in Turkey,	3,000 00
	13,500 00

Abbott Fund

MASSACHUSETTS.—Petersham, Miss Sarah L. Dawes, 15; Pittsfield, Cong. Sab. sch., 2,	17 00
ILLINOIS.—Big Woods, Cong. Sab. sch., 10, and Mission Band, 5,	15 00
IOWA.—Waterloo, Cong. Sab. sch.,	9 64
NORTH DAKOTA.—Carrington, Rev. R. Paton,	25 00
	66 64

Advance Work, Micronesia

MASSACHUSETTS.—East Northfield, M. Fannie Lewis,	2 00
NEW YORK.—New York, Manhattan Cong. ch.,	30 00
NEW JERSEY.—Glen Ridge, Frances E. Cutler, 5; Jersey City, 1st Cong. ch., Y. P. S. C. E., 20.10,	25 10
	57 10

Twentieth Century Fund

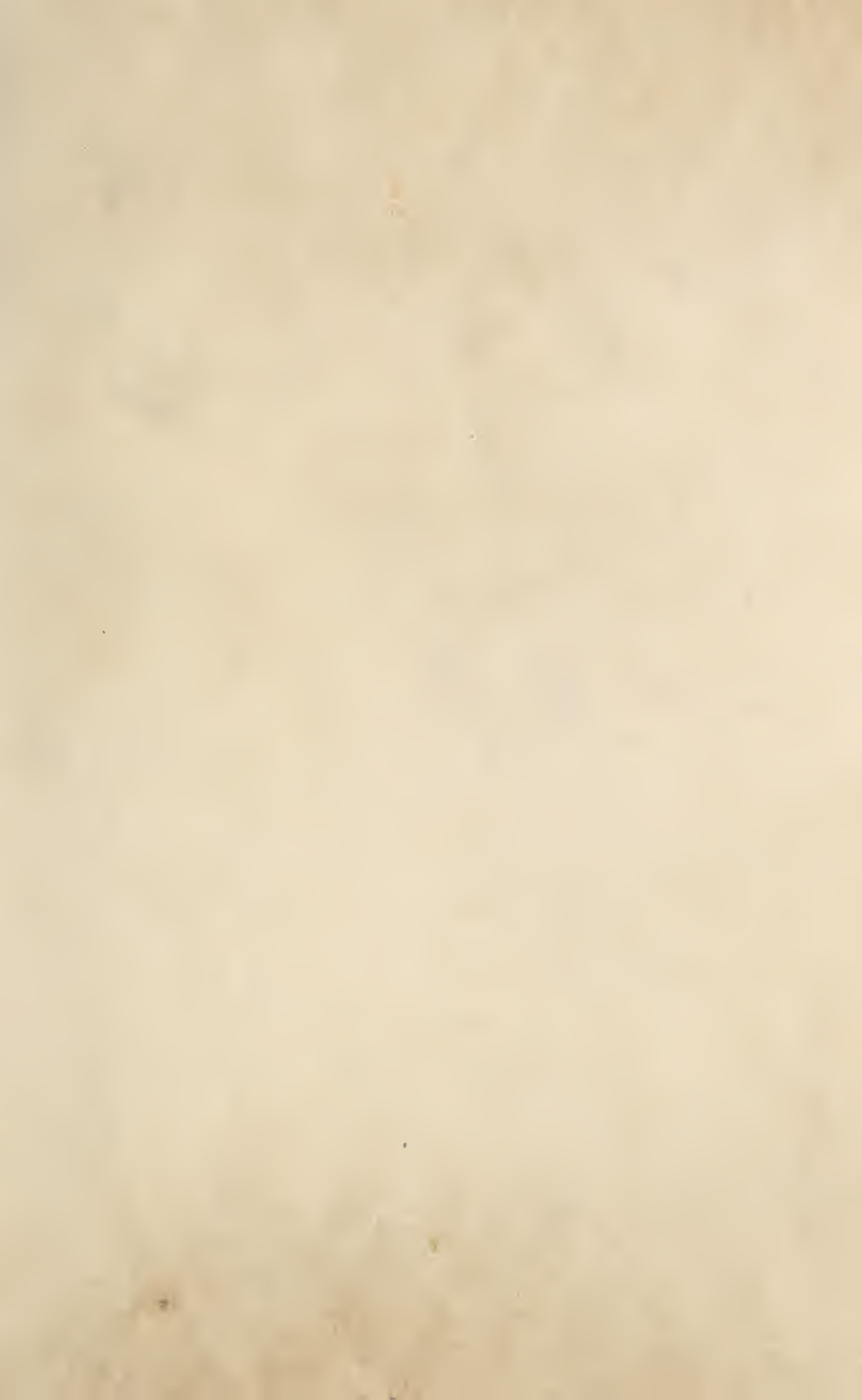
MASSACHUSETTS.—West Springfield, Mrs. Ethan Brooks and Mrs. Lucy M. Prescott, in memory of Mrs. Lucy M. Bagg, 1,000; —, Friend, 25,	1,025 00
RHODE ISLAND.—Pawtucket, Pawtucket Cong. ch.,	34 50
DISTRICT OF COLUMBIA.—Washington, Rev. John L. Ewell,	50 00
IOWA.—Des Moines, Friends remembering,	5,000 00
	6,109 50
Previously acknowledged,	112,279 58
	118,389 08

Jaffa General Medical Mission

MASSACHUSETTS.—Worcester, Mrs. F. B. Knowles,	300 00
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Woman's Medical Mission, Jaffa

NEW JERSEY.—Newark, 1st Cong. ch.,	50 00
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